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BETTY WHITE MATERIALIZES

By MRS. OLIVE MARSH

It is now more than ten years since Betty White left her lovely California home and took up permanent residence in the "Unobstructed Universe," from whose bourne many a traveler does return, as she has demonstrated over and over again from both sides of the border.

As his widely numbered public doubtless knows, Stewart Edward White joined Betty in the spirit world in September 1946.

Now I feel it incumbent upon me to declare my personal knowledge of the fact of Betty's materializations, only July 28 and August 18 last year, even though I may be at a loss for words adequately to describe them.

HIGHEST MYSTERY

First of all, there is Mrs. Post-Parrish, of whose mediumship—it can be said that it is the living example of Jesus' words: "And greater works than these shall he do; because I go unto my Father."

To witness one of Mrs. Post-Parrish's seances is an experience almost transcending expression. One is initiated into the highest, holiest mystery—eternal life. All sense of bereavement and finality is taken away and there are glimpses of the joy and rapture, and expansion and power that comes from the superior substance called spirit.

On the evening of July 28, 1949, the session had been in progress nearly an hour when a motion gleamed upon the dark curtains and out into the hushed expectancy of the room walked Betty. She announced

her name twice and asked for me.

My chair was next to Mrs. Jefts', so that only a few seconds elapsed before I could rise and place my hands in hers and welcome this radiant visitor. I have no memory of whether I answered intelligibly or not, but she most certainly smiled, and spoke of "this great work to help all souls."

SHE WAS TALLER

Being taller than Betty, I must have bent over as she raised her hand to touch me on the head and shoulders, and when I looked up she was receding through the curtains back into the cabinet.

I remember collecting my wits sufficiently to call out, "Oh, thank you for coming." The solid ground seemed to sink beneath my feet, yet somehow I found myself back in my seat overwhelmed with joy and exalted emotion.

WALKED THE ROOM

At her second coming on August 18, 1948, she remained longer, possibly several minutes, walking down the length of the room and greeting others present. As formerly, she was a vision of exquisite loveliness, clad in shining raiment of gossamer texture. And the words she said to me I will treasure and guard all the days of my life.

Ah, Betty, is it not a glorious miracle of the highest order that

"All that tint and melody, and breath,

Which in their lovely unison were thou,"

can be brought back in such

a manner as to register upon the compass of ourselves?

From the depths of our being, let us thank the Father of All for His loving kindness, with grateful recognition of the work of Ethel and Peggy and Silver Belle.

I did not know Betty personally when she was on earth, but I did know Stewart Edward White, and enjoyed correspondence with him.

In July, 1947, something urged or guided my footsteps to Ephrata, Pennsylvania, where Camp Silver Belle is located. I cannot here attempt to give details of a story within a story, but will simply state that on August 28 at a trumpet seance with Mrs. Eckroad, both Stewart Edward White and Betty announced themselves, saying they would stay near.

"I AM HERE"

Next day, with Stewart, they came offering eternal friendship and help. Betty said: "I am here with my beloved." On Aug. 30, the very heaven opened and joy fell on me, for they came and brought someone to me. Stewart Edward White said, "How we hoped you would go to this man (John Reese). We needed this strong man's vibrations." Betty said: "You will write describing his (my friend's passing). So happy to have found an instrument like you. I love you as a sister."

On September 14, 1947, Stewart Edward White declared: "Great things planned for you. Great honor to fall on you. Chosen to give this divulgence to the world. The book is important."

Betty added: "Oh, we're all



STEWART EDWARD WHITE and his wife, Betty, were among the outstanding contributors in American modern literature to the case for proved Survival.

Stewart was one of America's leading writers, and an explorer, with about 40 books to his credit, before he collaborated with his wife in the production of "The Unobstructed Universe."

She, as a medium who had much experience of psychic research in this one, explained from the spirit world how she found life in the new realm.

"The Unobstructed Universe" was hailed by its publishers, E. P. Dutton & Co., Inc., as "a landmark in the literature of survival. As publishers with a reputation of nearly ninety years, we believe its impact upon the thought of the day will be inestimable for many years to come."

"To the reader who regards death and its aftermath with an open mind, we believe this volume will prove the most enlightening he has ever encountered."

Betty, the wife of Stewart Edward White, gave nearly 20 years' service to mediumship when on earth.



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Betty White Materializes

so happy to have found you, to receive what we shall send. It is going to be a great thing for the world. Always know that, my beloved, and I will be with you to help. A great work to be done."

Stewart Edward White said: "Keep high and apart. Not that I mean for you not to love everyone, but keep high and apart."

I know how you feel. I used to sit in my room at home and marvel at blessings and divulgements poured on me. I know, I know."

At a later sitting in Boston with Mr. Reese, Stewart Edward White said to my daughter: "It's a great combination. —to write, your mother to receive, and we to help. You know that I discovered so many uncertain psychics that I often became incensed and disgusted."

"You know, I had quite a time with Betty at first. Yes indeed (laughing), quite a time. I dared not tell all. Don't let anyone or thing stop you. Continue to sit. Withdraw into room of heaven within."

Since then I must have had at least 30 more sittings, besides the materializations, with Mrs. Caroline Randolph Chapman, of New York City, Ray Burns in Stamford, and with others on the West Coast.

At the first bazaar seance at

Camp Silver Belle on June 28, 1948, Stewart Edward White spoke to the assembled group, in particular to Mrs. Blanche Sears about the bookshop and book sales there, and announced that he intended to write more books through Olive (myself).

I also had splendid readings with Mrs. Fulton, and a wonderful one with Mr. Hugh Gordon Burroughs, of Washington, D. C., at the end of August that year.

By the time we were all well acquainted, and many a light-hearted jest was flung back and forth. Betty said: "You will see and hear us, and it will come about naturally by the natural law."

I was in gay mood and replied: "Don't let it become commonplace. Keep it a wee bit weird."

A year ago, in January, I had made a pilgrimage to Little Hill, the White's former home in Burlingame, California. They spoke of my being there, in the house and garden. The previous year Betty told me the contents of a letter I had from Stewart Edward White. Last December 3, I spent the day with Mrs. Eckroad at Baltimore, and everybody came, Betty and her husband giving advice on how best to receive their impression.

Spiritualism Among Mayas

This is the second installment of an article on Spiritualism Among the Mayas by Horace Leaf.

By HORACE LEAF, F.R.G.S.

Chichen Itza and Uxmal, the two ruined cities that I visited, ceased to be inhabited about 1450 A. D.

Nor, in some respects, is their present religion less superstitious and exacting than was that of the Feathered Serpent. True, they are no longer permitted to make blood sacrifices; but the Church of Rome indulged in similar practices when it set about completely destroying their pagan faith.

If the Mayas annually sacrificed a goodly young man to the God of Rain and a beautiful virgin, with her attendant warrior, to the God of the Wells, this stupid atrocity was surpassed by the Spanish priests who literally burnt the Mayas in bunches for the glory of God and the good of their souls.

No one can gaze upon the masterly results of the artists of ancient Maya and not feel a glow of pride at their remarkable achievements.

The thousands of figures that decorate the remains of their ancient temples, palaces and public buildings were done with stone tools.

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Spiritualism Among Mayas

They are also a standing testimony to the extraordinary industry of these artisans who cut so effectively stone with stone. One can even today pick up bits of the obsidian which they chipped off the tools they were making.

SOAKED IN RELIGION

That they were a religion-soaked people is obvious everywhere among the remains of their civilization. One is amazed also at the prodigious labor that must have been involved in the erection of these lofty buildings.

How they carried great blocks of stone to the topmost floors of these buildings is almost a mystery. In some instances it is a mystery, and more than one prosaic writer has been compelled to suggest that they may have used occult means.

In all probability they were transported by a method akin to slave labor. If so, they produced more lasting testimonies to the power of man to overcome immense difficulties than did the actual slavery that they suffered under the Spanish rule.

IN MUD HUTS

Disappointed at not finding the masses of gold that alone seems to have interested Cortes, he enslaved the Mayas to make them wring gold from the mines by the sweat of their brows.

Nor has there been any laudable improvement in their lot in many respects today. Indeed, those who live in the mud and wattle huts similar to those of the old dynasties are better off very often than those who dwell in the adobe houses that have in part displaced them.

Mayas have always been agriculturists and are practically without what may be called a property sense.

Felipe, my guide, was a Maya and proud of it. When he showed me the ruins of the habitation of his forefathers, he did so with a loving appreciation of their achievements; and if one is to judge by his intelligence that of his ancestors and his race at large, then their

intelligence quotient is very high.

But, Felipe has had the advantage of a good modern education.

He regarded the beliefs and practices of his people today as similar to those of the 15th century and earlier, and admitted, that while Roman Catholicism has displaced the old national religion, it has not displaced another religious belief which neither then nor now has ceased to be active. That religion is Spiritualism.

THEY HOLD SEANCES

The difference between this Spiritualism and the older and present religious system is that while these two religions attached the greatest importance to elaborate rituals and ceremonies Spiritualism, without any decorations, moves calmly and harmoniously in the homes of the people.

Felipe, when giving this information, was quite unaware that I was a Spiritualist or interested in psychical research. He believed that I was merely another tourist seeking amusement in out of the way places.

His answers to my questions made it perfectly plain that among the Mayas today seances are held in their houses in no way different from those held in the houses of Americans or Britons.

MANY MEDIUMS

He made it clear that in Yucatan there are many mediums through whom spirits of the departed speak and do wonderful things.

As a good Roman Catholic he probably did not indulge in these practices, although my impression was that he was not prepared to say all that he knew first hand.

When I became too inquisitive he was inclined to be cautious, but his information was illuminating.

The Mexican Government and the priests know these things go on, but have found it better to ignore them than to interfere.

The fact is that the movement is so old and so well

established that it can no more be repressed by them than can Spiritualism in England by the antiquated witchcraft laws which stain its legal system.

When, a few years ago, the Church of Rome in Mexico was subjugated by the Government, this practice of spirit communion came out in the open and public meetings were held.

UNDER COVER

Mediums were brought in from other countries, and the movement flourished. When the church recovered its power, it immediately suppressed the public aspect of the movement and drove it under cover, where it flourishes today; the only stipulation being that it shall not be used for personal gain.

Felipe admitted that no harm is done by Maya mediumship, and if I could read into his thoughts, he evidently knew it did good.

It is gratifying to know that these kindly, unassuming people, who work so hard for so little, enjoy the amenities that are an indestructible part of Spiritualism.

They, too, experience the joy of communicating with their loved ones who have passed on a little while ahead of them.

Nature worship died because it was false; Spiritualism has survived because it is true.

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OPINION

Spiritualism and Psychic Research

IN THE minds of many there are misunderstandings and misconceptions about the relations between Spiritualists and psychic researchers. There is never any conflict between aspects of the same truth; ideas do not quarrel, only men and nations do.

The position of the Spiritualist is that he has proved his claim that there is a life after death, and he says, further, that given the right kind of instruments, the mediums, most people with determination, patience and the ability to reason clearly can do likewise.

Many seek, year after year, and find nothing. Some have evidence poured in upon them. It is not the purpose of this statement of opinion to detail the probable reason for that disparity, even though we are all created equal in spiritual opportunities.

Simple Definition

The question is: whether there is common ground between the Spiritualist and the psychic researcher. Immediately, the legal-minded among us ask: what do you mean by a Spiritualist and by a psychic researcher?

The first definition is simple and has already been clearly stated: the second is more difficult because there are many aspects of psychic research.

Largely we are here, in dealing with psychic research, concerned with those men and women interested in the investigation of all kinds of phenomena and who prefer what they call the laboratory method to the seance room method.

They Are In Dispute

They forget, or do not know, that there is a seance room science as well as an art, and that the good sitter at seances takes a long time to train.

But the researchers assert that they desire to conduct only those experiments which can be controlled in all their conditions and where the results can be tabulated until a body of unchallenged fact emerges.

Even among the psychic researchers there is a serious dispute on that point, for some orthodox scientists among them point out that in the psychic field, the

search for a common result is more important than a controlled experiment which gives a foreseen result. And the common result can point to a common cause.

For example: if an object is moved at a distance without physical contact in test conditions, the experiment can be repeated and a common result obtained, but the phenomena may not always be identical.

Now the Psychiatrists

A trumpet may be moved one time, a table another and so on. The point is that there is movement without physical contact, and the experiment should go on from there to try to determine how the action is performed, and to discover, if possible, the source of the power.

All the foregoing is merely an illustration of the difficulties in this subject. But that is not all. There are some psychic researchers hostile to Spiritualism, and many Spiritualists, with justification, treat some psychic researchers with greatest caution because of the behavior of many of that group in the past towards mediums.

When Trumpet Moves

No man or woman with a sincere and well-tested conviction welcomes mistreatment, scorn and ridicule, and when so attacked, will reply. The reply often is to keep away from those who, it is feared, have not the welfare of the medium at heart but are interested merely in the classification of a very small field of phenomena.

Now, we come to a crux. There are leaders in psychical research, on both sides of the Atlantic, who realize that there are clear and well defined limits to what can be done in the field of extra-sensory perception.

Psychologists have retreated from the materialistic position they long occupied, and they are succeeded by the psychiatrists. The psychiatrists now are becoming interested in Spiritualism, and especially in physical phenomena, since they throw light on many, many problems that confront psychiatrists.

Where do we meet? In the seance room, where the trained medium, if given



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Spiritualism and Psychic Research

fair conditions and courteous treatment, but none the less test conditions, is willing to sit patiently while researches are carried out.

Veterans in the Spiritualist movement can answer that there are scores of mediums throughout America alone who always have been willing to meet fair test conditions, so long as the mediums are not made the victims of pre-arranged exposures for the benefit of the less considerate newspaper; they refuse to be maltreated to make the front page, on Saturday or Sunday, exciting.

But the researchers, most of whom have not witnessed physical phenomena, are now coming round to the point of view that until they sit with physical mediums, they are ill-equipped to state a case.

Chief among those who are open-minded is Dr. Rhine, of Duke University, through whose patient work psychic research has been given a new lease of life in America and Britain. He deserves the kindly interest of all Spiritualists, though

he is ultra-conservative and is limited by the field in which he works.

Then there is Dr. Marcus Bach, of the University of Iowa, whose frank statements have won him the regard of many inside and outside Spiritualism.

And in the field of psychiatry there is Dr. Russell MacRobert of New York, and Dr. Laurence Bendit, of London. Dr. Bendit's wife is a medium, so that he has a "human laboratory" ready to his task.

It is to men and women like these—and there are many more who could be named—that Spiritualists look to raise psychic research to a new peak of achievement so that, in co-operation with the mediums and the trained sitters—who are expert analysts of evidence—the world can be given a fresh confirmation of the existence of the psychic gifts and know afresh in this age that where science and religion meet, as in the seance room, there mankind finds a real hope for a life of peace and security in the midst of a promised universal plenty.

WOMAN WHO DID NOT BELIEVE

By VRAMIL SAURIN

For 15 years or more, the Rev. Mrs. Hildred Hope Langford, has been serving Spiritualism in San Diego, Calif., and for even a longer period, has gladdened the hearts of many. She has delivered countless Spirit messages, as well as satisfied tests more times than she can remember.

She has distinguished herself as one of the outstanding mental mediums in America.

However, it remained for one circle night, when she faced a test that could have tried the soul of any medium.

The folded billets had been carried to her on a tray and dropped on her table, as had been done so many times before.

After the prayer and announcements, Mrs. Langford began reading the messages with her usual good humor, seriousness when it was required, sympathy when it was needed, often identifying the party, reading the question, and rendering the message without

even picking the billet off the table.

She came to a ballot which puzzled her a great deal. She turned it over in her hand, patted its folded corners, undecided just how to deliver the message.

"Who is M L T?" she finally asked.

A woman with a sneer on her face, sitting in the center, ac-

knowledgeed the initials.

Raising the closed ballot, Mrs. Langford paused momentarily, then called out: "For all purposes, I should ignore this billet completely. Really, MLT, you haven't asked for a message. You merely say: 'This is a fake, and you know it.'"

The woman's eyes darted to and fro, suggesting that her challenge would go unanswered, dismissing completely that her remark had been read before the billet had even been opened.

Whether it mattered or not there was no doubt that Mrs. Langford was on trial as a medium.

"I shall give you proof, however," she resumed, speaking decidedly. "Not that it concerns me personally, because, despite the rashness of your billet, you're very much in need of a message. And help, too, not realizing, perhaps, your real reason for being here."

Then Mrs. Langford gave the unwanted message!

"A man is standing alongside here, tall, thin, in the late forties, who passed out of the (SEE PAGE 6, COLUMN 1)



HILDRED HOPE LANGFORD

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SPIRIT PREVENTS SUICIDE

By EDITH GRIFFIN
Ten Sleep, Wyoming

This is, no doubt, a weird tale to the uninitiated, to those unacquainted with the spiritual side of life. But by those who know and have proved that there is no death, these words will be given credence.

Early in the fall of 1932, my husband passed on very suddenly. He was a good man—spiritual and very psychic, with a heart full of love for his fellow-men.

Just one week before his death, and while he was seemingly in good health, a voice called me from the kitchen where I was working, into the room we used as our sanctum.

I went immediately and saw my husband lying outstretched on the davenport, and to all appearances he looked as one dead.

I was startled and spoke to

him. then his lips moved and the voice—the grandest voice I have ever heard, spoke to me. I was no longer afraid, for I knew that my husband was in a trance. The voice told me to sit down and listen carefully to his words as he would be unable to talk to me again, but that he wanted this last visit with me.

It may be well to say here, that my husband had been able to contact this inner voice for two years previous to his death, either in trance or consciously.

I sat down and listened with my whole heart to what he might have to say to me, for his talks and lectures were the greatest privilege of my life.

Edith Griffin



THE SECRET

The voice went on. He told me that my husband's karma was almost completed, and that the time had come when I would have to stand alone and prove the truths he had taught us.

We talked for an hour of things too beautiful and sacred to divulge, and on his departure he told me that I was not to tell my husband that he had been there.

For some unknown reason, the prophecy of my husband's death failed to penetrate my consciousness at the time, and it was not until his sudden demise that the words were brought clearly to my mind, and then I knew that the voice had been trying to prepare me

for the shock that was to follow.

I have been told since, however, that that was the way it was meant to be for the knowledge of his death a week in advance would have been more than my tortured soul could bear.

HER ONLY THOUGHT

On Friday night at eleven o'clock, following the last visit of the voice, my husband passed away. The grief and shock were so great that I collapsed.

My only thought was to destroy myself; that I might go on with him. I was obsessed with the idea that there was no longer any reason for life without him, and also the knowledge that I should never hear that wonderful voice again was too much for my grief-stricken mind.

SEMI-DARKNESS

Fortunately, the shock was so great that I could not even move a finger. Being bedfast, I could not get around to fulfill the urge I had of suicide.

Somehow I managed to get through the rest of the night and the next day. Relatives and friends were with me, but they could not say or do anything that seemed to help.

The next evening a dear friend came into my room and lay down beside me on the bed. The room was in semi-darkness as there was only one small shaded lamp burning at the time.

She had talked to me perhaps for 30 minutes when she suddenly spoke and told me to look at the framed photograph of my husband which I always kept on the highboy in my room. It was bathed in the

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(P-259)

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The Doubter

body with both physical and mental suffering.

"He tells me that he's not related to you. But, because of you, had neglected his family. And that when he passed, you rewarded him by destituting his wife and children.

"He feels very sorry for you, is not vindictive, and would like to help you straighten out your life, for your own good."

Opening her eyes, Mrs. Langford then unfolded the billet, gazing intensely in the direction of the woman for a denial of its authenticity. The woman said nothing.

"My dear," Mrs. Langford continued, "I'd like to help you as well. Come in whenever you can. That is why I'm here—to help."

All eyes were concentrated on the woman affected by the message. Rising she had walked out of the church, her face pitiful, with tears streaming down her face.

Footnote: To avoid embarrassment initials, as well as descriptions, have been substituted for the original.

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Saved by Spirit

most beautiful soft white light I have seen.

Then it seemed that someone took hold of the foot of the bed and rocked it up and down and then sideways.

I am sure this was done to gain my attention, for just 20 hours after his death, my husband came to my bedside and said in his own natural voice:

"Promise me that you will never do the thing you have in mind to do, for even though you were to do it, you would never be with me. Be the brave girl you have always been, and promise me that you will never do this thing."

"IT WAS . . ."

His voice was so pleading—so beseeching. He put his arms around me and I solemnly gave him my promise—*never to commit suicide*. Then he was gone and once again the room was as before.

My friend was so frightened that she jumped from the bed and turned on all the lights, and her hair was actually standing on end.

She was so afraid of the phenomenon she had witnessed. She said: "I know it was your husband. This place is haunted and I am afraid."

I tried to tell her that she was not afraid of him in life; why should she be afraid of him now? But to this day she says that she has never had such a weird experience.

Many years have come and gone since that dreadful time, and the first few years were not easy. I have had many strange and wonderful experiences, and I am so truly grateful for the little of truth that I know. It has helped me over many a rough place that otherwise would have been impossible to surmount

Truth is not attained easily—rather, it is a constant struggle to keep one's mind free from the material and a reaching out for the spiritual.

POWER OF PREVISION

By DORTCH CAMPBELL

Prevision or Prescience—the ability to look ahead—is rare, a fleeting flash if at all, but God Guidance is a constant, moment by moment. For we are not made to live by and of ourselves; there is always *Something* to safeguard us, knows what is best for us and is ready to guide even the words that we speak.

The faculty of prevision is rare because the sons and daughters of men do not live in accordance with God Guidance!

SIMPLE LIVING

This sounds like a paradox, but it is true: men and women do not know even how to live simple and temperate lives. The ability to look ahead, or even to be directed from on high, depends primarily on temperance in all things and simple living, as witness the lives of the prophets.

In the exceptionally endowed, made so by simple living, this mysterious faculty—so regarded because it is infrequently used—can be developed and often is developed until it becomes fruitful.

Can this magical faculty, erroneously called the sixth sense, be cultivated? By persistent use can one learn to advance more easily into happiness?

Scientists of mind and spirit generally assert that the faculty

can not be developed; that even the clairvoyant can not increase the ability to see, hear and feel ahead. They tell us that education of the faculty is often ineffectual; that efforts to educate are not only barren of results but sometimes disastrous to the mind, body and spirit. To assert the least, they take the position that the faculty is inapprehensible.

Let us grant then that one can not "educate" the faculty. But what is education? Does it not mean the training of the intellect? Education in that sense is proceeding in the wrong direction.

For the ability to foresee, even to be directed of God, is not an intellectual process; the faculty is not developed by education; indeed, all efforts of the mind to discover facts ahead keep away the answers we would know.

YOU MUST USE IT

No function, whether of body, mind or spirit, is developed, or even maintained, except by use. Prevision or any other faculty, requires not intellectual training but use. Any faculty, or part of mind, body or soul, if not used, atrophies.

This is true not only of pre-

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(P-258)

FACTS ABOUT FORESIGHT

vision but also God Guidance. Prescience and guidance are related but are not the same faculties. Results from either are attained only when mortal mind is in abeyance. Good outcome is brought about by use.

Foresight results from spiritual effort to feel ahead. God Guidance comes when we feel for the truth as to what one should do, or what steps or acts should be undertaken.

Laborious attempts to get an answer or learn facts fail utterly in either case. Let us not labor to know the truth that shall make us free. No effort should be made with the conscious mind. The mind too often conceals the truth. The mind lacks faith. The mind deceives.

AS TO A SHRINE

Many people go to the little conscious mind as though to a shrine to get their answers. Verily, they get their rewards—the rewards only of the conscious mind that leads them astray.

To gain knowledge of the way ahead, or to be guided by that Something, one should set the mind at ease. Let the mind rest, relax; even set it aside except to keep intent on the question that demands an answer.

WHERE YOU LOOK

To look ahead, or to be guided, to determine the rightness or wrongness of a course, one should be at peace regarding what one desires to know.

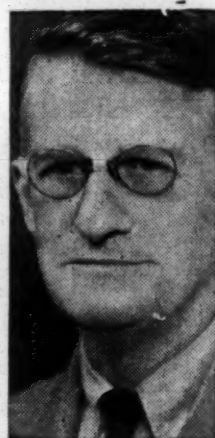
You are not looking for direction from mass thought, or personalized thought, or from beliefs, ideas and opinions. You are going up higher. To work

otherwise is to lose oneself in a maze of uncertainties and be governed by fear or worry.

The faculty of either prevision or guidance should be used largely in the sense of being inspired. The procedure is not so much a question of seeking as of waiting. Facts should be allowed to come spontaneously and involuntarily.

Do not search painfully for guidance. Turn the question over to That Which Is Above, waiting with a serene and open mind, desiring what is wanted.

There are ways that lead to what one needs to know. There



Dortch Campbell

is a spiritual training that is called use.

The faculty of insight may be cultivated by constantly feeling for facts unknown to you. This method has served me well. Each time I encounter something regarding which I know nothing or but little I feel for the unknown factors.

On the street I meet a stranger. His manner of speech, dress, face or build may give a hint of what I wanted to know, but this is desirable since it serves to alert the faculty.

I feel for the facts of his origin until I get a vague impression. I tell him, or I tell myself, out of that feeling, "You are from the North country," or elsewhere.

Efforts to feel for the truth

vitalize the faculty. Do this regarding many persons, conditions or situations. Speak the piece that is given you out of feeling—it is best for cultivation purposes vocally to express the feeling.

Something arises in life to puzzle or perplex. In privacy, if possible, feel for a solution. Say from that seeing, that sensing, that feeling, "This is the solution. This is the way out."

HOW TO DO IT

Go into a household and see rare furniture or antiques. Tell the housewife what you feel as to the origin of the furniture. The woman has a new hat. Tell her where she got it. You may be right or you may be wrong, but that is not unfavorable, since you are in training.

Development of the faculty is made possible by diligent practice at knowing the truth about great as well as trivial events. What's going on at the nation's capital? Talk to yourself. Make a prediction. Feel within for the facts. Feel with the soul. "Going to be war?" Your feelings tell you no. "Will times be good?" The answer is yes. "Very good?" No. Fairly good? The answer makes you happy.

NEVER POSE

You should never pose as a prophet. Practice in secret that God may reward you openly. Keep silent as to what you are trying to do. Never exalt the ego or boast of brilliance of mind or greatness of soul lest you dissipate spiritual power.

Train humbly to get the truth that will make you free.

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EMMETT, IDAHO

(P-258)

BETWEEN THE TWO WORLDS

CONFESSION

I suppose the reason why columnists seldom have serious nervous troubles is that they have a "normal" outlet for their ideas. This fortnightly baring of a little of the human soul is, I suppose, good for me, though it may be very bad for you.

Some people wonder where all the items come from. My trouble is to decide what to leave out, for paragraphs seem to come out of the very air; others by ordinary mail.

Of one commodity I have an overabundant supply — advice. It is of all kinds, from the mildly flattering to the plainly disapproving.

There are those who urge me on to new crusades. I will let them into a secret. It is exciting sometimes to be something of a crusader, but it must be tiring to live and work with one.

SMALL ASSIGNMENT

A well meaning reader desires me, no less, to campaign for the amendment of the Constitution of the United States so that the teaching of proved Survival would become compulsory in schools.

Even if I were the right person to do that it would be the height of folly to attempt it. First I think it unwise then I see no demand for it, and the resistance to it would be so rightly strong that any proposal of the kind would be killed on sight.

When Spiritualists have done what they ought to do to spread their teachings and proofs when they have changed public opinion as they should do then there will be no need to alter the Constitution of the United States, or of any other country.

You cannot legislate a truth; a truth has to win its way by acceptance after due battle with all opponents.

TRICK QUESTION

So, the campaign for an amendment to the Constitution which would open the door to every creed and dogma being

By The Editor

taught in U. S. public schools will not be started by me.

My correspondent must realize that there is the strongest feeling in American politics over the question of religious teaching in schools, and it would add nothing to the prospects of Spiritualism to land it in the middle of a political battle which we are not equipped to fight.

Finally, this correspondent asks me: "Do you possess the courage so to act?" No. His question is of the trick kind: "When did you stop beating your wife?"

IN LONELY PLACES

When you are despondent over the slow progress we make, think of this statement from a reader in a small American city: "If we could have a fine medium to visit this city. It seems no one ever reaches this lonely spot. Could it be arranged some time, if we had a number of sincere believers to meet here?"

There is an idea for anyone with energy, time, money and mediumship to spare. There must be ten thousand places in this world where a small gathering would like to witness a demonstration of psychic power and to receive a message from someone who has passed on.

IF ONLY . . .

This correspondent adds: "If only we could make a visit to Chesterfield, or another camp, it would make us so happy. Yet my health will not permit it."

Perhaps, one day, we will be able to put our case over by radio and television. Then the small groups in the lonely places will see and hear the evidence for themselves.

APPORT IN RED LIGHT

After reading in the "Psychic Observer" of a trumpet seance in the light, with Bertie Lilly Candler as the medium, at Miami, Florida, (April 25), Mrs. Virginia Raffaelli, of 9140



RAYMOND BURNS

South Mashfield Avenue, Chicago 20, Illinois, writes of apports in red light — normally these seances are held in the dark. She states:

"Being a student of Mrs. Theresa Zoiss, of 6727, South Winchester Avenue, Chicago, on Wednesday, April 27, after study we had a little seance in the red light. A beautiful blue stone was brought as an apport." This reader says that Mrs. Zoiss is also a trance medium and has other psychic gifts.

ANOTHER CAMP

What a wealth of psychic material there is in this world. Another correspondent says:

"I would like to tell you about some friends who are most unusual in many ways. They have started a camp in the Maine woods, with the object of founding a summer camp for boys, as they want to teach truth, mainly to youth.

"They went there guided by their own forces, and take each new step without capital, under the guidance of these same forces. The whole story as it progresses is most interesting.

"The lady is a gifted medium. Years ago, when she began this work she promised to help the people she was directed to, without money. She has a wonderful voice, and if any doubting Thomas once heard her sing under the influence of her Spanish senorita, he would be amazed."

AFTER TWO HOURS

Then Raymond Burns, the well-known medium, of Stam-

ford, Conn., tells, of his friend, Donald A. Fuller, who passed on after years of sickness. Burns and Fuller had worked together for 17 years, Fuller having been for some time secretary of the Plymouth Spiritualist Church, Rochester, N. Y. Burns adds this evidence: "He came home in spirit two hours after he passed, and has appeared to his mother also."

THE FACTS

To the skeptic this is just another piece of Spiritualist exaggeration. But, look at the facts. The two men had been closely associated for years, one at least is a noted medium, so why should the "dead" man not return within two hours?

It all depends on the condition in which the spirit finds himself after his passing. If he is alert and understands communication—as Fuller obviously did—then it is comparatively simple.

But when a man dies ignorant of the facts of his new life, he must be puzzled by every thing about him, including the fact that the living and the so-called dead communicate.

MAKER OF IMAGES

The contents of the human mind will, I suppose, always remain a mystery, but occasionally some frank soul will lift the curtain that veils his secrets and let us see his light.

I know an attorney. He is also a successful business man. He has studied Greek and Latin, and knows his way about in the world of thought. A group of us were discussing the worlds we make for ourselves with our imaginings, that is by the building up of mental images as the result of an external impulse.

This attorney told me that when he was a young man at an American university he heard a piece of music being played, and it built for him the mental image of the sea, a cliff, seabirds, and their cries. That image is with him still when he desires it. When he studied philosophy he had other images, and when he is in the law he is yet another man.

SO MANY MINDS

How many men are we at once? Whence do these images

come? Of what stuff are we made that the combination of a certain set of musical notes will build for us the image of a cliff by the sea and sea birds crying? It is a strange compound that will cause all the multitude of images that afflict or comfort the human mind and heart to come forth. But one thing sure; we are not just clay. And since we are not clay we are spirits and as spirits we can fashion the stuff of the imaginary world, or image-making world, to suit our needs.

For this attorney, every new field of learning opened up a new world, and for him in the spirit world, the wonder will be that there is so much more yet to see and on which to build still more images.

"BUNTY'S" CREATOR

From South Africa comes news of Graham Moffat, actor and later famous as the author of "Bunty Pulls The Strings." His chief play, a gentle satire on the strict and harsh way of Scotland of two generations ago, did more to reform Scottish thought than a thousand books.

Graham Moffat is also famous as a propagandist for Spiritualism, and his psychic book "Towards Eternal Day" is full of ripe experience and evidence.

He is 83, but is fit and well. He is the leader of the small Spiritualist colony in South Africa, and in Cape Town, where he lives, there is a Psychic Club with 200 members and a library of 1100 books on Spiritualism.

TEA AND PSYCHICS

Graham Moffat is the librarian, and many business men drop in during their morning tea time for discussions. Others bring their lunches and stay to talk on psychic matters. He would like to greet any American Spiritualist who may be visiting South Africa. His club is a center of call for South Africans from "up country," since it is hard for people there to meet other Spiritualists.

Perhaps the day will come when there will be commodious Spiritualist centers in many parts of the world, so that Spiritualists will be able to ex-

change news and experiences wherever they go, and also find mediums to sit with.

BOSTON BEAN

Now that the difficult problem of moving from Lily Dale to Jamestown has been solved, there is a letter from an enthusiast who asks Mrs. Pressing to go to Boston, where, he is sure, she would be a success. Boston, he says, needs a man like Ralph Pressing.

He adds that Spiritualism needs waking up in that city. I do not know that but if it is as hard to move to Boston as it was to see to all the details of shifting from Lily Dale, it will have to wait for another incarnation. That is, if you believe in reincarnation.

MY OWN STORY

Again, those who are not interested in my private evidence for Survival need not read this. The other day, while walking with my wife, I said that I had sent a thought to spirit guides whom I know well, that one of them should speak to me soon in a language that only I would understand.

I know one of them speaks French, for it was her native tongue, but it would be old French, or Norman French, and it would have to be spoken very slowly for me to grasp even a simple message.

Next evening we were at a seance at which Mrs. Minnie O'Hara, of Lily Dale, was the medium. The sitting was at the house of a friend, and it was for psychic development.

"YOU ASKED FOR IT"

Dan, the medium's guide, towards the very end of the seance, asked me if I wanted something that would explain a good deal. I said I would, and he replied: "Remember, you asked for it." That phrase is important.

Then he spoke quickly in the darkness, through the trumpet a phrase in Hebrew. I was the one person in the room who understood that phrase and could translate it.

And I was the one person in that room to whom it applied, and it has nothing to do with a most unlikely visit to the East next year, but refers to a problem that agitated my mind

for days before the seance. And it was not till 24 hours later that I recalled that I had asked for it, but not quite that way.

THE PUZZLE

How does a psychic researcher of a skeptic, or a Spiritualist, explain that? Those who have read the account by the English Orientalist, Dr. Neville Why-mant, of his seance in New York, at which ancient Chinese was spoken, will also recall that he was the only man in the room who understood and could testify that the poem spoken then cleared up a literary problem that had puzzled scholars for many centuries.

This evidence of mine did not do that, but it was a message in Hebrew to an Englishman at a seance in Jamestown, N. Y., and nobody else in the room knew the import of it, and I certainly did not make it up, nor did the medium.

THE SEQUEL

There is a sequel to that message in Hebrew. On Sunday, May 8, at a seance at the home of "Psychic Observer," attended by the class which sits with Mrs. O'Hara, a spirit spoke to me, said he came from a far-off land, and added that he had been, in his time a healer treating with herbs the people of all races.

At least two of us in the darkened seance room smelt a strange odor, much like that of a mixture of herbs, but more pungent. He spoke for a short period gave a name which I recalled. No one else in the room did, said he had come to manifest to me, and then, slowly, in another dialect, repeated the Hebrew phrase which Dan had uttered quickly the previous Tuesday.

CONCEALED MESSAGE

When Dan spoke again, I asked him whether he had uttered that phrase. He said he did, and added a rapid comment, which I cannot repeat because it is so personal. Again no one else in the room understood the import of the concealed message.

We have to remember, I think, that it is hard for spirit guides, to put over new evidence to people they know intimately, yet that intimacy makes

the best conditions for a seance. The skill in giving the evidence is all.

Also present at that second seance was a relative of mine who had come to visit my wife unexpectedly from New York. She did not know there was going to be a sitting, but she had an evidential message which meant nothing to the others, but much to her.

IN A CORNER

One spirit who spoke at the excellent demonstration of trumpet mediumship, was Ralph Pressing's father. I had been introduced to him in the partial darkness of Fanchion Harwood's seance room at Camp Chesterfield last August.

I returned the compliment by introducing him to my wife and her sister, who were in the pitch darkness at the other side of the room from where I sat.

I mentioned that my wife was seated in the corner, and although she greeted him he said that she was not in the corner, and then I knew I had made a mistake, because her sister was in the corner, and my wife was next to her.

How do they see in the dark? That they do see, there is no doubt, for several times I was told to sit up, when I had begun to lean over.

Much evidence was given in the class and a good atmosphere set up for future seances and experiments.

PSYCHIC HAMLET

Yet, little by little, we are infiltrating. The British film, "Hamlet," which has now been seen by many throughout the United States, has the strongest of arguments for Survival. Hamlet's father materializes, and gives an evidential, factual message, as a result of which the hesitant prince kills his uncle, the murderer of his father and usurper of his throne.

Even the presentation of the scene in which the dead king returns to warn and direct his son, depends upon Spiritualism for its power. Had there not been the widest publication of pictures and stories of materialization, there could not have been this careful representation of a thrice-attested case of spirit return.

WAS TENNYSON A SPIRITUALIST ?

By the REV. CONVERSE E.
NICKERSON

So often the question is asked regarding the great personages of literature, "Were they Spiritualists?"

Many instances can be brought forward to give ample evidence in the affirmative. The written words of the great poets, for instance, identify them with all who subscribe to a firm faith in the survival of the personality after the change called death.

We may confidently list such names as Shakespeare, Wordsworth, Shelley, Keats, Longfellow, Lowell, Whittier, and Alfred Lord Tennyson.

THE THREE CLASSES

Whether one makes the statement that he believes the "dead do return and communicate with the living" is beside the point. To hold to the belief that the personality survives the great change, is fully to concede that Spiritualism's philosophy is true.

Today there are simply three classes concerned with the question: those who do not believe in any form of survival for the soul of man; those who accept a vague and undefined belief in the hereafter, minus the retaining of personality; and those who assert that they are convinced that man's soul and personality are inseparable and do continue after death.

The first class is negligible. The second embraces those minds, firm in religious faith, that have never decided upon

either system or form of an after-life.

The third class holds those who have joyously accepted the truth of individual survival and the eternal expression of the soul, now, henceforth, and forever.

Aside from the glorious poem, "In Memoriam", which Lord Tennyson wrote to the memory of his dear friend, Arthur Hallam, and which contains most beautiful expressions of a staunch faith in personal immortality, we have many statements of the great poet which conclusively show that he knew that he would continue to live as Alfred Lord Tennyson when the frail aged and worn earth body had molded to dust.

Let us examine some of the beautiful moments and thoughts of his last hours of earthly life. His son writes of him during that last year, 1892:

LIFE AFTER DEATH

"Some of my father's last talks have been recorded and I quote them in brief. In his view of the Gospel of Christ he found his Christianity undisturbed by jarring sects and creeds; but he said, 'I dread the losing hold of forms, There must be forms, yet I hate the need for so many sects and separate services.'

"The life after death is the cardinal point of Christianity. I believe that God reveals Himself in every individual soul; and my idea of heaven is the

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THE SPIRITUALIST BELIEFS OF

This is the final installment on the Spiritualist beliefs of Mary Baker Eddy, and is written by Lila L. Schultz, a medium who recently passed on.

By LILA SCHULTZ

But I think the most remarkable statement of all is this, in part: "Good can flow from the departed to mortals." Hallelujah! Evil, said Mrs. Eddy, cannot. Well evil is merely opposition, such as day and night, heat and cold, etc. Read the word backwards. Opposition is life. Without it the universe and its inhabitants would stagnate, become non-existent.

The great Teacher said: "Overcome evil with good," meaning to cause it to come over on the side of good—to use it to our advantage. To recognize it for what it is—a blessing in disguise.

There is a very thrilling paragraph on page 75, of "S & H." Its sub-heading is: "Vision Of The Dying." It speaks of the "vestibule" through which we pass at transition. (Astral plane) The word means, according to Webster, "a porch or entrance into a house."

SPIRITS MANY

As we approach this vestibule, Mrs. Eddy infers, we can see and speak with those gone on before, and we awaken to the grand truths of life. The departing one, she says, may whisper that which they have looked upon: Name the face that smiles, the HAND that beckons them, and be enraptured by the wonder of it all.

Not spirits many? No form? Just an abstract thought? Nay! Our beloved are vitally alive and interested in us. Helpers are close at hand always.

We, who have somewhat unfolded, do not have to wait until the transition to see and hear. There are faces and hands beckoning, beloved spiritual guides—even according to the written words of Mary Baker Eddy.

That statement from "Science and Health," I consider facts in truth: "Good can flow from the departed to mortals"; "the departing may hear the glad welcome of

those who have gone on before; name the face that smiles on them and the hand that beckons them;"

But the following I do not consider a fact in truth: "They (the Christian Scientists) do not accept the belief we call spiritualism. They believe those who have passed the change called death are in so entirely different a plane of consciousness that between the embodied and disembodied there is no possibility of communication. ("Pulpit and Press," Page 38.)

A few statements scattered throughout the Christian Science textbooks, like the one last quoted, have brought confusion to many. They have closed the door in the face of sorrow and advancement, and led to more confusion.

WHY? WHERE?

"I have had sincere Christian Scientists cry out from the depths of their being at bereavement: "What of my mother? Where is she? Will I ever see her again? Why? Where? How? Mrs. Eddy said she never could believe in Spiritualism, and that it was a false human belief," etc., etc.

I take the hand of these suffering ones, get out their own textbook, and proceed to clarify their thought, take it out of the maze of mixed up emotions and bring it back to the simple truth.

"RUNAROUNDS"

And that truth calms and heals and brings peace. "And remember," I have said, "I take the Scientists' own textbook, for in my opinion it contains a full statement of Spiritualism. That is, if one leaves out the contradictions and confusing 'runarounds' and adheres to simplicity and logic."

While Mrs. Eddy said: "I never could believe in Spiritualism," she nevertheless spoke well of the characters and humanitarianism of Spiritualists ("S & H" Page 99:18).

In the early days of her struggle to launch her religion and get her manuscript published, when she was alone and penniless, the kind Spiritualists took her in, fed and gave her a room. She never forgot this. In one of her biographies it is mentioned that the Spir-

itualists easily grasped her teachings.

Mrs. Eddy was well acquainted with Spiritualist teachings. She quoted from *The Banner of Light*, and as recently as 1936, a package of manuscripts exchanged hands, that contained her own notations, AND a clipping describing one of Andrew Jackson Davis' books.

NO CRITICISM

Mrs. Eddy was also a student of German metaphysics as presented by the famous Hegel. (For full details see the book, "Mrs. Eddy Purloins from Hegel." A. A. Beauchamp, Publisher, Boston, Mass., \$1.50.)

Nothing is written in this series of articles in a spirit of criticism, but in the spirit of defense of a noble and God-sent religion, that stands forever condemned in the heart of the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

Every religion under the sun has and will continue to have its pretenders, including Christian Science. Mrs. Eddy speaks of these throughout her writings.

IF ONLY . . .

If Mrs. Eddy had named the chapter in her book, now called "Christian Science versus Spiritualism," "Charlatanism in High Places" or some such other title, and then proceeded to expose this pretense on the part of those who do not know what they imagine they know, it would have saved a lot of confusion.

That's all the chapter amounts to.

Only one well versed in Spiritualism can wade through the seeming contradictions in the chapter and get its message.

And to have a religion based on a personal exclusive revelation, it was necessary for Mrs. Eddy to keep out the Spiritualists, who seemed to know all the answers, and the above mentioned chapter has proved a good line of demarcation, or circle to shut out contact.

Mrs. Eddy, herself was clairvoyant and clairaudient. She also saw visions and dreamed dreams, ac-

cording to a newspaper clipping, printed in her book, "Pulpit and Press."

She is compared with Jeanne d'Arc, inasmuch that she was only eight years old when she began to hear voices not audible to those in her environment. Her mother advised her to answer the voice that called "Mary," in the words of the prophet Samuel, "Speak, Lord, for Thy servant heareth." This she did, and after that, that particular voice never spoke again.

On page 385 in "Miscellaneous Writings" is recorded one of Mrs. Eddy's poems. It contains no "runaround" material, but she lets them have it straight from the shoulder.

MEETING IN BEYOND

For those with eyes that see, as they read, there will unfold to them the grand verities of Spiritualism. I won't quote the poem, but I will describe it.

Mrs. Eddy's mother passed over some years before her husband, and the poem is a record of the meeting of her husband and mother. Could she possibly describe something she could not see or hear? Then why criticize the Spiritualist for possessing extended sight and hearing?

While Mrs. Eddy was "kissing her husband's cold brow, weeping over him," feeling the pangs of separation, the joyous meeting was going on in an upper sphere of consciousness, and Mrs. Eddy became aware of it.

Her husband REMEMBERED her, knew she was sorrowing, said he and mother Baker would await her coming, in glad surprise. This message dawned on the sorrowing wife.

CONFUSION

Now in the face of this beautiful exposition of communication, where are all of those confusing statements that "the so-called dead are in such extremely different states of consciousness that communication is impossible?" The argument does not hold water.

Mrs. Baker greeted the husband of Mrs. Eddy, and wished him joy. She said, "his bark was past the dangerous sea" (a figure of

OF MARY BAKER EDDY

speech used by many to describe the plane nearest the physical expression of life), and that "his emancipated spirit had been brought there accompanied by sweet celestial music."

She told him that "he was never mortal, the real man, and that Life is, and never fled."

FAITH TRIUMPHANT

Spiritualism declares that we are a spirit and have a body and that our spirit is never touched by death.) She said, "faith triumphant brought majestic forms around his death couch." There is much more in the poem for those interested, but the above will suffice to show the reader that Mrs. Eddy really was acquainted with the fundamentals of Spiritualism.

In speaking of a student of whom she was very fond, and who made the change called death, Mrs. Eddy said: "My beloved Edward A. Kimball . . . is here now as veritably as when he visited me a year ago. If we would AWAKEN (unfold) to this recognition, we should see him here and realize he never died; thus demonstrating the fundamental truth of Christian Science."

So, the aim of Christian Science is to prove that the spiritual man never dies. And that the (un-

folded ones can see them while still in the body of flesh, with illumined sight.

There is a statement in "Science and Health" that almost set my hair on end, and set up a whole train of thought. It is this: that there are times when "we can reproduce the PRESENCE of those who thought they died, when we become awakened to the facts of Life ourselves and are able to enlighten others."

Surely, Mrs. Eddy did not mean the physical presence, for the basis of her religion is that the physical body has no life or intelligence is a mistake, and that the real man does not reside in the physical body.

VEILED STATEMENT

I am of the opinion that this is a veiled statement, the old run-around, and that she really meant materialization. ("S & H" Page 75.)

Healing the ills of mankind is a vital point in both Christian Science and Spiritualism.

I have seen demonstrations of the healing art in both systems, marvelously beautiful and awe-inspiring demonstrations. The Roman Catholics have them too, and the Pentecostal people.

The healings that are accom-

plished when the Indian medicine men or women get to work, are nothing short of miraculous, to the casual observer.

There is but the one power, creative intelligent energy. Men use it in many ways. Sometimes he takes a roundabout way to arrive at the point of contact.

"BRAINS" MANY

There are "brains" many, (the instrument used by Mind) but there are not minds many. There is but the one "Infinite Intelligence" of whom man is a part, and in whom he lives and moves and breathes.

Man is immersed in an ocean of Life (God)—he is constantly absorbing the attributes of the First Great Cause.

A Spiritualist does not fear "mortal mind," "human mind," "human sense" and what not, that Christian Scientists are taught to work against, guard against, and redeem, and in the same breath are taught do not exist.

LOGIC LACKING

Why fear, first and guard against a serpent under the bed that is not there. Logic, methinks, is lacking.

There is but one mind but myriads of expressions of this Mind.

There are thoughts many, and it is the quality and quantity of our thoughts that make for success or failure.

The First Great Cause equipped man with the tool of thought, reason, by which to carve out a grand destiny for himself. His thinking makes him or breaks him.

Constantly the thoughts of mortals are impinging upon his consciousness, and through his reasoning he accepts or rejects what is beneficial or harmful. The Spiritualist does not fight to overcome "minds" that do not exist. He watches and seeks to control his "degree" of thought.

"Christian Science teaches, that 'there is no death — man is the same after passing on, as before he left, no better, no worse'."

SERVICE THE MARK

Then, why accuse a Spiritualist of having false gods before them when they seek the kind of assistance of "out of the flesh" men and women, who are so eager to serve?

Service is the mark of the true servant of God. If it is "having strange gods before one" to seek the aid of a practitioner who has made the change called death, why is it not so, when one seeks one out on the physical plane?

Does death change the real personality? I think not! Praise the powers that be for the blessings of simplicity and logic.

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Was Tennyson a Spiritualist ?

(From Page 11)

perpetual ministry of one soul to another".

Notice this note which he made on his "In Memoriam":

"If the immediate life after death be only sleep, and the spirit between this life and the next should be folded like a flower in the night slumber, then the remembrance of the past might remain, as the smell and color do in the sleeping flower and in that case the memory of our love would last as true, and would live as pure and whole within the spirit of my friend until after it was unfolded at the breaking of the morn, when sleep was over".

HIS HOPE

Thus he testified of his hope that the soul would hold all memory, all love, and all experience despite any possible slumber of death. He knew instinctively that the soul is the powerful being for which the earth body exists; that it is the direct offspring of God, Who is spirit.

Tennyson says of the mystery of soul and matter:

"Matter is a greater mystery than mind. What such a thing as a spirit is apart from God and man, I have never been able to conceive. Spirit seems to me to be the reality of the world".

His son states: "My father often now longed for the quiet Hereafter, where all would be made clear".

PSYCHIC EXPERIENCE

On the afternoon previous to his passing, Tennyson had a psychic experience. He said: "Have I not been walking with Gladstone (Prime Minister Gladstone) in the garden, and showing him my trees?"

The son continues the narrative of Tennyson's last hours:

"Father had been talking to Dr. Dabbs about death, and said, 'What a shadow this life is, and how men cling to what is, after all, but a small part of the great world's life.'"

"Then Dr. Dabbs told him of an incident that had lately happened. A villager ninety years old, was dying, and had



CONVERSE NICKERSON

so much pined to see his old, bedridden wife once more that they carried her to where he lay.

"The old man pressed his shrunken hand upon her hand, and in a husky voice said to her, 'Come soon', and soon after passed away himself.

"My father murmured, 'True faith', and the tears were in his eyes. Suddenly he gathered himself together and spoke one word about himself to the doctor, 'Death?' Dr. Dabbs bowed his head, and father said, 'That's well'.

"TILL THE TREE DIE"

Tennyson was fond of quoting from Shakespeare's 'Cymbeline' the words:

*"Hang there like fruit, my soul,
Till the tree die"*.

This phrase, which Tennyson made his own expression of faith, surely speaks the thought:

"Soul, thou shalt linger like the fruit of the tree, only till the tree itself shall die; thou shalt be free and immortal!"

Tennyson wrote confidently: *"Fear thou not the hidden purpose of that Power which alone is great.
Nor the myriad world, His shadow, nor the silent Opener of the Gate"*.

SUPREME FAITH

The supreme note of faith here expressed presupposes Tennyson's belief in personal immortality. The thought is that the soul is held in the great security of God's love and kindly provision for its eternal safety.

Spiritualism's philosophy can

be thoroughly exemplified in statements resembling the above quotation which are found in the works of most of the great poets and other thinkers of the world.

We can well be proud that we can declare such a leaning of thought toward our message that there is no death.

Church creeds, and individuals, are modifying the dull and hopeless theological findings of a bygone day.

There is less of hell fire and more of spiritual faith being preached from the pulpits of our day. The insistence on the theme of immortality has brought this about, and Spiritualism certainly has led the way.

"IN MEMORIAM"

When Arthur Hallam passed from the earth expression, Tennyson grieved incessantly for him. Young Hallam was twenty-two years old when he died. Seventeen years later Tennyson sobbed out his soul's affection and faith in the stirring strains of "In Memoriam".

The grand verse fixes the poet's firm faith in the immortality of the soul:

*"My own dim life should teach me this:
That life shall live forever more,
Else earth is darkness at the core,
And dust and ashes all that is"*.

HIS LAST CRY

Tennyson's son records that: "About 10:30, on the eve of the great poet's passing, he called aloud, 'Hallam', as I was leaving the room to fetch my mother".

Can we doubt that the spirit of his loved friend, Arthur Hallam, was present at the bedside, waiting to receive him as he left the earthly scene and entered that fair eternal realm of spirit?

God can send no more blessed angel to receive us into spirit than some dear one we have known and loved in our earth pilgrimage. Sometimes it is mother or father; this

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TENNYSON WAS A SPIRITUALIST

time it was, for Tennyson, that dear friend of his youth, whom he loved and honored and longed to see.

Tennyson knew that his physical sight should never more behold Arthur Hallam. Yet he also knew that his soul might commune with that risen soul; might feel its presence and thrill with joy at the radiation and spiritual power of the nearness of its spirit personality.

He states in stanza 93 of "In Memoriam":

*"I shall not see thee. Dare I say
No spirit ever brake the band
That stays him from the native land
Where first he walked when claspt in clay?"*

*"No visual shade of some one lost,
But he, the spirit himself, may come
Where all the nerve of sense is numb;
Spirit to spirit, ghost to ghost."*

*"O therefore from thy sightless range
With gods in unconjectured bliss,
O' from the distance of the abyss
Of ten-fold complicated change."*

"Descend, and touch, and enter, hear

*The wish too strong for words to name;
That in the blindness of this frame*

My ghost may feel that thine is near!"

What plainer speech could we desire than this, to know that Tennyson looked for the possibility of spirit communion?

He admits that the realm of spirit is definitely separated from our physical vision, — he calls it a sightless range where gods dwell in unconjectured bliss; we may not be able to fully comprehend or conjecture, while dwelling here on earth, what the spirit real is like; but he attests to his belief that those dwelling there may "descend, and touch, and enter" close enough to make us realize their presence.

POSITIVE STATEMENT

He knows that we may contact "spirit to spirit, and ghost to ghost" the souls of the death-emancipated loved ones.

These verses should be better known than they are, for they are a positive statement of spirit communication.

Tennyson believed that his greatest poem was "Crossing The Bar", and surely it rings with assurance and confident trust; it is the voiced aspiration of one who knew within his soul that life after death is a divine truth:

*"Sunset and evening star,
And one clear call for me!"*

*And may there be no moaning of the bar,
When I put out to sea.*

*"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home."*

*"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark."*

WORLD'S NEED

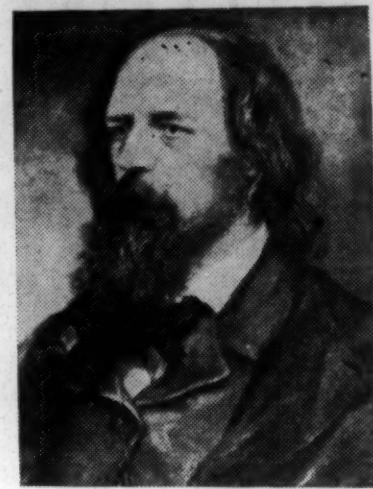
*"For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."*

The world is so much in need for a spiritual comfort that is certain.

An empty creed cannot supply such a comfort; only a living experience with the true knowledge of the reality of spirit communication can bring it.

Spiritualism's religion, which is the full foundation of its truth, can alone restore to a blurred and shaken religious faith the full joy and realization of hope and assurance in life after death!

The "Blood of Jesus" doc-



TENNYSON

trine, by which we were taught in the past, as the only true passport into eternal life, has failed to bring comfort and proof.

As was proved in Jesus's time by his personal return to his friends, so it is for us today — we must experience a present knowledge of the return of spirit; our dear ones, too, must be able to contact us and say "Peace be unto you, be not afraid, it is I".

Tennyson exultantly sings:

*"One God Who ever lives and loves,
One God, one law, one element,
And one far-off divine event
To which the whole creation moves."*

That divine event to which the whole creation moves must be the great spiritual gathering of all souls into the Father's Kingdom of spirit. Immortality the ultimate, immortality the finished state of eternal joy and happiness!

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WHEN DEATH IS NEAR

Some people know they are going to die. "Psychic Observer" has already printed evidence of this in the statements of a New York State biologist.

Here Dr. Russell G. MacRobert, a noted New York psychiatrist, quotes instances, which appeared in an article by him in the "Journal of Insurance Medicine".

The article is reprinted from that journal by arrangement. It was headed: "Psychiatry and Intuition."

By

RUSSELL G. MacROBERT,
M. D.
New York

An apparently healthy married woman in her early forties was admitted some years ago to the New York Neurological Institute because of a fixed idea that she was about to die, which worried her and her family.

The family was more worried than the patient. She knew no reason for her belief that she was going to die and could suggest nothing as to how or why.

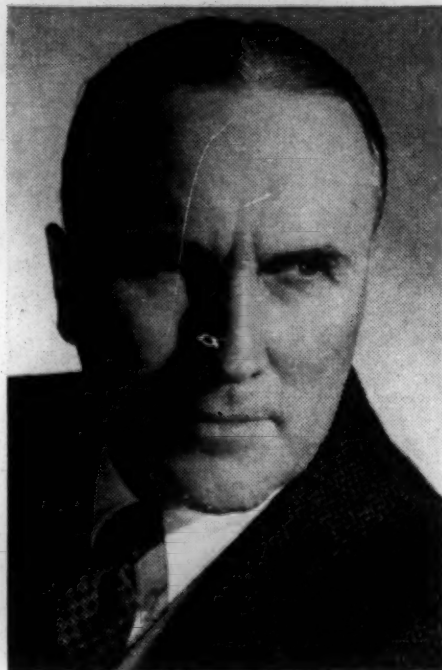
OBSESSIVE IDEA

She occupied a private room and was thoroughly examined. No clinical nor laboratory evidence could be discovered to give any basis for her premonition. It seemed clearly an inexplicable obsessive idea.

She died suddenly one afternoon while still in the hospital, and in bed. She was seen at once by nurses and doctors but no explanation for her death was found at the moment or later.

No autopsy was permitted, which does not matter here because the point I wish to make now is this: that whatever was the cause of death, her own prognosis — her apparent pre-cognition — was a better one than the thorough medical appraisal was able to elicit.

Recently the author sent a five-item questionnaire to 2,510 of his colleagues on the membership rolls of the American Board of Psychiatry and



DR. RUSSELL G. MacROBERT

Neurology, and of the Association for Research in Nervous and Mental Disease, concerning Parapsychology (reported elsewhere).

In reply to question 4 ("Have you ever observed, in your general experience or professional practice, anything which would indicate an extrasensory awareness?") some interesting data were acquired which bear on intuitive insight.

The following story told by one of the doctors is a sample:

"A five-year-old girl awakened her mother, who was sleeping in the same room, it being the nursemaid's 24 hours off, and said, 'I don't want to die and go far away from you mummie.'"

GIRL PERSISTED

The mother picked her up and held her a few minutes, assuring her she was going to live to grow up and be a mummie too, etc.

"The next morning the

mother told me about this and asked me to speak to the colored nursemaid and said 'I'll not keep her, if she tells the children tales that frighten them.'

"After lunch the same day, the children lay down for a nap. The little girl sat up at once, called her mother and said, 'Hold me close, I feel funny.' The mother took her, sat down and began to rock her, and said, 'Where do you feel funny, dear? What do you mean?'"

"I'VE COME TO DIE"

"No reply, so she gently put her to bed, asleep she thought; but the eyes were only half closed and she could find no pulse. The child was dead. Autopsy showed a greatly enlarged heart."

Another somewhat similar story was the following:

"A widowed mother came to spend a few days with a married daughter. She lived a few blocks away and often did this. As she was being greeted she said, 'I've come here to die.'"

"The daughter laughed and said, 'Where on earth did you get such a foolish idea? Except for a little high blood pressure, and that is better now, you are the healthiest one in the family.'"

DOCTORS CALLED

"The tenth day from that, the mother was dead; she slept more and more each day, after saying on the third day, 'I feel tired, think I'll stay in bed.'"

"Several doctors were called; the daughter told me the day she arrived about her strange remark and I saw her that day. The blood pressure was down

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(P-258)

MYSTERY FOR PSYCHIATRISTS

several points and she seemed as I'd known her for many years."

A distinguished colleague contributed among his suggestions for research in response to question 3, the following paragraph bearing on intuition of patients regarding the outcome of their illness:

"In most programs of research nature there should be a dual type of investigation: (a) clinical; (b) laboratory.

NOT UNDERSTOOD

"Clinical investigation might well begin with simple, quiet, casual questioning of the very sick (being most careful not to alarm them) as to what they think their outcome will be i. e., 'Don't worry, Doc, I'll get well,' or those who firmly state: 'Doc, I know I'm going to die.' Usually the patients are right."

That profound mystery for science still enshrouds the process of intuition is hardly necessary to say. Even such simple aspects of mind and consciousness as memory, sleep, and dreams are not understood.

NO EXPLANATIONS

We have theories, but no accepted explanations. And standing back of every fact and doctrine of orthodox psychology is the unsolved crucial mystery of mind-brain relationship.

When the validity of certain so-called supernormal or paranormal psychic phenomena is established, of which intuition in various guises is an example, we may arrive at an hypothesis of mind-brain relationship which more nearly will fit all the facts and permit comprehension of the simple aspects of normal mental life,

MENTAL DISORDERS

We can expect to obtain then a better understanding of abnormal mental states and disturbances of consciousness and prognosticate more accurately for them. For, despite the surfeit of current psychiatric literature, mental disorders are the most widespread and mysterious ailments of man.

Parapsychology may open this vast neglected field of

fruitful research. Should the next 25 years yield results in psychic research in any measure comparable to the results in physics in the last 25 years, a new era of enlightenment will result for man.

But at present the surface of this area is merely scratched. Some of the facts of extrasensory perception such as telepathy and clairvoyance indicate that a review of Bergson's theories might be profitable.

Today, conventional science entertains a mechanistic materialistic theory of the relation of consciousness to the brain. To orthodox psychology mind is an organization of activities that go on within the physical brain.

SECRET OF THOUGHT

This view is often referred to as automatic determinism." The changes in the brain are the cause automatically of different kinds of consciousness. This is a "production" view of brain function.

The brain produces thought—secretes it—as the liver secretes bile. Impressions from the outer world seem to come to our sense organs and to be transmitted along nerve pathways to our brain, and there to be in some way transformed into the perception of things.

FALSE VIEW

The brain is in some sort of way a manufactory in which perceptions are produced. Memories are regarded as a kind of perception. It is considered that one of the functions of the brain is to store the perceptions to which it has given rise and reproduce them as recollections, on occasions.

To Henri Bergson, an extremely acute thinker, this whole conception of the function of the brain is false. The brain is not a manufactory of ideas nor a storehouse of memories. It is a kind of telephone exchange.

The body is organized for action; the impressions which pass into the body are already perceptions. They are incentives to action and the function

of the brain is to respond to them to set going the appropriate action.

According to this theory the brain is merely a motor organ. It has sensory centers as well as motor centers but they are all linked up with the physical environment and the mind is something distinct.

Memories are a part of the mind itself. Memory is of the nature of spirit.

THE REFUSAL

Bergson believes there are no memory centers in the brain and that there is no such thing as a real loss of memory from a brain lesion, a pathological change in the brain simply prevents the memories from actualizing themselves.

It is the refusal to recognize the existence of psychical states, to recognize the reality of what Bergson calls spirit that compels us to suppose that memories are preserved in the matter of the brain; either; by being stored up in the cells or by being the molecular paths that perception has traced.

WHAT IS INTELLECT?

What then is the intellect? It is to the mind what the eye or the ear is to the body.

Just as in the course of evolution the body has become endowed with certain special sense organs which enable it to receive the revelation of the reality without, and at the same time limit the extent and the form of that revelation, so the intellect is a special adaptation of the mind which enables the being endowed with it to view the reality outside it, but which at the same time limits both the extent and the character of the view the mind takes.

When we consider a special organ like the eye, we can see

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POWER OF INTELLECT

that its usefulness to the creature it serves depends quite as much on what it excludes as on what it admits.

If the eye could take in the whole of visible reality it would be useless. It is because it limits the amount of light it admits, and narrows the range of visible things, that it serves the life purpose.

The intellect appears to have been formed by the evolution of life for the same purpose of exclusion and limitation. It has been formed by a narrowing, a shrinking, a condensation of consciousness.

SPECIAL SENSE

Its origin in a wider consciousness is revealed in the fringe of half or ill discerned awareness which still surrounds it as a kind of nebulosity surrounds a luminous center.

What is the purpose the intellect serves? Like a special sense organ it gives us views of reality. It delimits reality. It traces the lines of our interest. It selects. It narrows knowledge to the form that is useful, serves the living purpose which has evolved it.

WHAT IS INTUITION?

This wonderful intellectual power gives us command in our world and gives to the world the aspect it bears to us. Our bodily organization has been molded to use it, and it has been adapted to serve and direct our activity.

What then is intuition? Bergson holds we have the power of apprehending reality without the limitations that the intellect imposes; that in the intuitions of life, we see reality as it is.

IT EXISTS

Thus intuition is the consciousness of life that we are living. It is not another and a different power. It is not an endowment of the mind nor a faculty.

Intuition is not a kind of mental organ as the eye or the ear is a bodily organ, something that we possess side by side with the intellect. It exists for us because consciousness is wider than intellect and because

consciousness is identical with life.

In knowing life we are living and in living we know life. This simply means that in the widest signification of the terms life and consciousness are identical. It is through this wider consciousness, a condensation of which gives us the narrowed and specialized version called intellect, that we are also enabled to have the direct vision—the intuition of life.

Intuition is defined as an immediate knowledge or envisagement of an object, truth, or principle, whether of a physical, rational, artistic or ethical nature, obtained by internal apprehension without the aid of perception or reasoning powers.

ONE THING CLEAR

Medical prognosis in simple terms means a prediction or conclusion in regard to the course and termination of a disease. While in a sense it is a forecast, it is more properly a foreknowledge, a knowing in advance.

The doctor's prognosis is based upon acquired information and experience of the ailment from which his patient is suffering, and his judgment of the condition of his patient.

It is evident that intuition cannot replace present scientific medical prognostication. This is not the point raised in the present discussion.

A QUESTION

Morbid apprehension in a patient as a factor in the outcome of his disability is a different matter and doctors who have a special interest in insurance medicine might investigate the following question: is there any difference in the mortality rate between those who spontaneously seek life insurance, and those who are solicited in the usual way?

For certainly any one who in apparent good health becomes obsessed with a strong premonition of death would be more likely than the average person to seek life insurance. Is he also more likely to die?

CORRECTION

AN APOLOGY TO COLIN EVANS

In the "Psychic Observer" issue of January 25, 1949, an article headed "Your Buried Treasure," published unsigned, should have been attributed to the author, Mr. Colin Evans, B.A., a London medium, who has written extensively on Spiritualism. Evans was the medium photographed under test conditions when his chair was raised in the air by psychic power. The photograph was published all over the world, and caused much controversy.

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What I Observe

by
R. G. Pressing



THE 62nd Convocation of Chesterfield Spiritualist Camp will open June 24th, at Chesterfield, Indiana, and close August 22nd, according to Mable Riffle, Secretary.

The Season will open with a banquet at 6:30 P. M. at the Western Hotel. Mediums and their friends everywhere are invited. Reservations must be made in advance.

Features listed on the official program include a trumpet in the light demonstration of voice mediumship by Clifford Bias, June 25th; an apport seance by John Bunker, July 2nd; Spirit Photography demonstration by Robert Chaney, July 9th and August 20th; A variety of demonstrations including most phases of physical mediumship; Chesterfield Camp Day, July 10th; Demonstration of Spirit Drawing by Maud Fox and Loretta Schmitt, July 23rd; and the outstanding feature of the Camp Chesterfield Season, "Etta S. Bledsoe Day," August 7th.

This is a public independent-voice seance held in the auditorium through the mediumship of James Laughton.

Public demonstrations of spirit card writing by Mary Beattie and Clifford Bias are scheduled several times during the current season.

COLLEGE COURSE

A college course, covering the philosophy, phenomena and religion of Spiritualism is available to students of psychic science. These classes, held 10 A. M. daily, except Saturday and Sunday, are conducted by Clifford Bias, June 27th to July 9th; by Mamie Schultz July 11th to July 23rd; by Robert Chaney July 25th to August 6th; by Homer Watkins, August 8th to August 20th.

Every evening except Monday and Saturday services are held in the Grove Amphitheater

from 6:30 to 7:45 P. M. Official Camp Mediums are featured as well as many of the visiting workers.

For the children, Lyceum class is held at 9 o'clock each morning in the chapel. They are taught the fundamentals of Spiritualism by the lyceum superintendent, Marta Wittkowska Mallory. Each morning she takes the children to the "Garden of Prayer."

PLAYGROUND

All the children attending lyceum have access to a well equipped play-ground.

Mrs. Mallory, a retired concert and grand opera singer, is Chesterfield's soloist for the season. She was a member of the Chicago Grand Opera Company and for the past several years has won her way into the hearts of the camp visitors.

As has been the custom, one of the largest stocks of occult and psychic books are on display throughout the camp season at the bazaar building. Marion Nevison is the manager of the book shop.

THREE HOTELS

Those traveling great distances will find ample hotel accommodations at Chesterfield. There are three hotels, The Lily, The Sunflower and The Western. The latter is the most modern and is open all the year. Reservations must be made in advance by writing to the camp secretary.

Speakers and mediums listed on the official program are Genevra Peet, Ithaca, Michigan; Clifford Bias, St. Petersburg, Florida; Edith Stillwell, Chesterfield, Indiana; Mable Riffle, Chesterfield, Indiana; Clara Medcalf, Harold Taber, Fanchion Harwood, Chesterfield, Indiana; Austen Wallace, Eaton Rapids, Michigan; Charles Swann, St. Petersburg, Florida; Mable Horton, Detroit,

Michigan; Loretta Schmitt, Detroit, Michigan; Gloria Taber, Chesterfield, Indiana; Lula Taber, Chesterfield, Indiana; Pansy Cox, Robert Chaney, Eaton Rapids, Michigan; Edward Mackey, New York City; John Bunker, Eaton Rapids, Michigan; Mary Beattie, Chesterfield, Indiana; Mamie Schulz, Philadelphia, Penna.; James Laughton, Detroit, Michigan; Maud Fox, Detroit, Michigan; Dr. B. F. Clark and Dollie Clark, Indianapolis, Indiana; Pearl Crain, Detroit, Michigan; Nellie Curry, St. Petersburg, Fla.; John Van Mier, Indianapolis, Indiana; Homer Watkins, Detroit, Michigan; Arthur Myers, Lily Dale, N. Y.; Juliette Ewing Pressing, publisher of "Psychic Observer," Jamestown, N. Y.; Bernice Brock, Ft. Wayne, Indiana; Goldie Brown, Chesterfield, Indiana; Anna Dennis, Chesterfield, Indiana; Myrtle Eagle, Toledo, Ohio; Mildred Schulz Probyn, Detroit, Michigan; Charlotte Taggart, Indianapolis, Ind.; Mary Beattie, New Madison, Ohio.

WRITE FOR IT

The Board of Directors of Camp Chesterfield are: President, Wm. A. Dennis; vice-president, Ollie Patton; secretary, Mable Riffle; treasurer, Pansy Cox; trustees, A. R. Riffle, Geo. Gibson, Clifford Bias, Ray Stillwell, Ernest Shulz, and Exie Hardy.

For complete program write Mable Riffle, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

The 57th annual convention of the National Spiritualist Association will be held October 24th to the 30th in the Gunter Hotel at San Antonio, Texas. For tickets, hotel and reservations, communicate with Aganita Thompson, 922 Essex St., San Antonio, Texas . . . The annual convention of the Federation of Churches and Associations will be held Sept. 15th to the 18th at the Tuller Hotel, Detroit, Michigan. For information write Catherine F. Varner, 1731 Myrtle St., Detroit (8), Michigan.

A new group of Spiritualist ministers has been organized in Missouri. It is known as "The St. Louis Ministerial Association."

Article II—Purpose and Article III—Membership, taken from their Constitution and By-Laws, outline the real work proposed by The Reverend Bernice F. Bennett, 1624 Belt Ave., St. Louis (12), Missouri. The Secretary and Treasurer of the Association is Rev. Sue Johannes, 4434 McPherson Ave., St. Louis (8), Missouri.

PASSED ON

The Rev. Irving Frederick Haven, pastor and president of the Haven Spiritualist Church, Providence, R. I., passed away in his 61st year, August 20th last . . . The Rev. Auda Kay, Chelsea, Mass., officiated. In attendance, The Rev. Harold Alderson, Warren, R. I., The Rev. Mary McKenzie, Pawtucket, R. I., The Rev. Michael Brady, Providence, R. I., The Rev. Carlton Thomas, Boston, Mass., The Rev. Jeanne Lovely, Abington, Mass., The Rev. Bertha Murtha, Pawtucket, R. I., Jessie Sample, Dorchester, Mass., Alice Manning, Providence, R. I., Annie Petrarca, Pawtucket, R. I. . . Rev. Haven was born in Shirley, Mass. He was president of the Onset Spiritualist Camp, Onset, Mass., and the Rhode Island Spiritualist Association. He served his own church for 13 years.

MEMORIA

According to Sophia Schaffer, a memorial service was held in Chicago recently for The Rev. Estelle Senick, and her son Paul Murray, at the Silent Prayer Sanctuary, 1457 N. California Ave. . . . Kathryn Ohl, secretary of the First Spiritualist Church, Youngstown, Ohio, reports a series of successful meetings featuring Theodore C. Russell, "America's Premier Psychic" of Buffalo, N. Y. . . The Rev. Skinner, Pastor of Chicago's Spiritual Science Church, now conducts services at his new headquarters, 1715 W. 64th St. The cost of the present church headquarters is estimated at \$50,000, and efforts are being made to raise one-third of this amount within a year.

The Order of the White Cross Spiritualist Camp will open its first season on or about July 25th on the Shores of Lake (Continued on Page 23)

SPIRITUALIST CHURCHES

If your church is not listed in these columns, write at once to Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y., for complete information.

ALABAMA

Birmingham, Alabama

Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Nell McWhorter; Beulah Kennedy.

Central Ch. of The Spiritualists, 2213 1/2 Third Ave., Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks, 2520-21st St.

ARIZONA

Douglas—1st Unity Spiritual Ch., 1542 "F" Ave.; Sun., Tues. & Thurs. 8 P. M.; Ola Eldridge, Pastor; Grace Wilton, Sec'y.

Phoenix—First Spiritual Ch., 10th & Fillmore Sts.; Edwin W. Ford, President.

CALIFORNIA

Alhambra—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-8632).

Escondido—Ch. of Spiritual Wisdom, 352 W. Fifth St.; C. E. Goodale, Sec'y; Treas., F. E. Watson; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P. M.

Fresno, California

Ch. of Revelation No. 10, Danish Brotherhood Hall, Yosemite & Vorman Sts.; Wed. 7:30 P. M.; Rev. Janet Stine Wolford.

Ch. of Metaphysical Science of Fresno, 245 N. Calaveras St.; Sun. & Wed. 8 P. M. Rev. Dollie E. Thunness.

Hanford — Ch. of Revelation, 221 1/2 Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet S. Wolford.

Hollywood, California

Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

Huntington Park—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Kosmon Center, 1092 East 17th St.; Sun. 7:45 P. M.; Pastor, Lola Reddig, Classes by appointment (Phone 82316).

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

People's Spiritualist Church, 1835 American Ave.; Rev. Edith M. Niles, 1721 East Broadway; Phone: 730-28.

Temple of Truth, 429 Dayman St.; Healing & Developing Classes; Joan Williams (Phone 7-7956).

Carl Horton Pierce Memorial Healing Center, Cafe Clubrooms, Villa Riviera, Ocean at Alamitos, Sunday, 2:30 P. M.; Dr. Carl Richard Minugh, Director; Winifred Layton, Assistant.

Temple of Spiritual Science, 835 Locust Ave.; Masonic Temple; Sun. 7:30 P. M.; Rosa Locke; Charles Hamilton.

Los Angeles, California

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.); Emma Pearl Knight, NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.

Central Sp'list Ch., 2201 S. Union Ave., Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, pastor.

Spiritual Science Ch., 247 W. 58th St.; Frank Mickle.

Agasha Temple of Wisdom, 353 No. Western Ave.; Sun. 8 P. M.; Richard Zenor.

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor C't Entrance Sun. 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Studio Hall; Minnie Sayers.

Fraternal Brotherhood of Spiritualists, Inc., 927 S. Alvarado Ave., Sun. 10:30 A. M.; Wed. 8 P. M.; Leah E. Pitzer.

Temple of All-Seeing Eye Spiritual Ch., 966 West 47th St., Sunday, Healing 7:45 P. M., Services 8 P. M.; Message service Wed. 2 P. M.; Rev. Anna Crosby.

Wilshire Ch. of Immortality, 508 South Hobart Blvd., Sunday 11 A. M. & 8 P. M.; Tues. 8 P. M.; Minister, Virginia Gideon.

Ch. of Divine Philosophy (I.G.A.S.), 4157 W. 5th St. (at Western), Sun. 8 P. M.; Louise Jolly, Pastor.

Temple of Universal Truth (Rowena Field Memorial) 801 South Wilton Place (Corner 5th) Sun. & Tues. 7:45 P. M.; Question hour Tues.; Organ recital precedes each service; Pastor & Pres., Rev. Vincent M. Wilson; Ass't Pastor & Sec'y-Treas., Rev. Ethel L. Wilson.

Spiritual Fellowship Group, Inc., 2936 W. Eighth St., Room 203; Sun. 2:30 P. M. & 8 P. M.; Wed. 2 P. M.; Jane M. Sipes; Phone: Exposition 2280.

West Lake Sp'list Ch., 913 S. Lake St.; Sun., Wed. & Fri. 8 P. M.; Irene Wood.

Universal Ch. of The Master, 3406 N. Figueroa St.; Wed., Thurs. & Fri. 10 A. M. to 6 P. M.; Thos. Harrell, 4202 Homer St. (Consultation & Healing).

Temple of Immortality, 1049 South Ardmore Ave.; Sun. & Tues. 7:45 P. M.; W. J. Hall, Founder and Pres.

Optimistic Science Temple, 1719 North 50th St., Sun., Healing, 7:30, lecture & messages 8 P. M.; Tues. Ladies' Aid, 11 to 4—Lunch at noon, Messages 2 P. M.; Lecture, messages and healing Wed. & Fri. 8 P. M.; Rev. Jessie Weeks, pastor; Rev. J. Thomas, Ass't Pastor.

Oakland, California

1st Temple of Spiritualism of Oakland, 1442 Alice St.; Mitzie Monroe.

Universal Ch. of The Master No. 71, 2058 Webster St.; Sun. 2 P. M.; Fri. 1 & 7:30 P. M.; Ruth & James Barnes

Ocean Park—Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett.

Pacific Grove—Universal Educational Religious Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave., Thurs. 7:45 P. M.; Edna Kelley.

Sacramento — Liberal Sp'list Ch., I.O.O.F. Hall, 9th & "K" Sts., 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser.

San Bernardino—1st Sp'list Asso., 6th & Arrowhead; Sun. & Wed., 7:45 P. M.; Lectures, Messages & Healing; Lyceum, Sun. 10:30 A. M.; Dollie Dunlap.

San Carlos—White Cross Center, 118 Dale St.; Classes, Fr. 8 P. M.; Teacher, Irene Remillard.

San Diego, California

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Ch., 1240 Seventh Ave.; Hildred Hope Langford.

Fraternal Sp'list Temple, 2nd & Beach Sts.; Gust Thunberg.

New Hope Sp'list Ch., Dartlee Hall, 3680 6th Ave.; Sun. 7:30 P. M.; Rev. Ethel Fowler, Pastor; Rev. Sylvia Hauser, Ass't.

Progressive Sp'list Ch., 3843 Herbert St.; Carrie Kelly; Ben H. McHenry.

Concord Mission 1934 Thirtieth St.; Elvina Johnson Colburn.

Bright Star Ch. of Master No. 157, 4608 Kansas St.; Sun. 7:15 P. M.; Myrtle Dyson.

San Francisco, California

Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

Christian Sp'list Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

First Sp'list Temple, 3324 Seventeenth St.; Neil F. Martin.

Universal Ch. of The Master (No. 33), Thurs. & Sun. 8 P. M.; Classes—Thurs. 2 P. M. & Tues. & Wed. 8 P. M.; Florence E. Crenshaw & Alda J. Scheiderman, pastors.

Spiritual Ch. of Revelation, Inc., No. 40, 4th floor, 465 Geary St., Thurs. 7:45 P. M. Rev. James J. Dickson, Pastor. Materializing & Direct Voice Medium.

Psychic Center, 3350 22nd St., (Between Valencia & Guerrero) Sun. 8 P. M.; Tues. & Fri. 2 & 8 P. M.; Rev. Nita Harding; Phone: Mission 7-2519.

San Jose, California

Western Star Sp'list Ch., 65 South 7th St.; Sunday Services 2:30 P. M. Message service 3:30 & 7:15 P. M.

Ch. of Sp'list Prophecy, Druid Temple; San Carlos at Market, 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

Santa Barbara—Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhna.

Santa Cruz—House of Spiritual Communion, 513 Center St.; Sun. & Wed. 7:30 P. M.; Rev. Irene M. Littler, Minister; Woodrow W. Littler.

Vista—Metaphysical Temple of Truth, Route 3, Box 924; Florence L. Myers.

COLORADO

Denver, Colorado

The People's Sp'list Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

Pueblo—International Evangelical Sp'list Ch., Woman's Club House, Cor. Grand & 13th Sts.; Healing, Sun. 6:30 P. M.; Carolyn John; Elmer B. John; Rev. Edward Barney.

CONNECTICUT

Bridgeport — Triune Circle of Light Ch., Healing Center & University, Inc., 152 Park Place; Phone: 67-4302; Sun. 4 P. M.; Tues. 2 P. M., Healing; Wed. & Sat. 8 P. M., Classes; Dr. E. L. Patterson, M.M.S., Minister.

Bristol — Michel Sp'list Ch., Stephen Terry Hall, No. 8 South Elm St.; Wm. P. Morgan.

Hartford, Connecticut

Hartford Sp'list Temple, 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

The 1st Ch. of Divine Light, Inc., 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles Hughes, Pastor.

Norwich—The First Spiritual Union, Inc., 29 Park St.; Sun. 2:30 & 7 P. M.; Sec'y Laura D. Ball.

New Haven—Alliance Center of Inner Vision, 1023 State St.; Wed. 7:45 P. M.; Rev. Dorothy Russell Johnson; Pearl Pavone.

Stamford—Albertson Memorial Ch. of Spiritualism, Inc., 485 Summer St.; Sun. 4 P. M.; Thurs. 8 P. M.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism, Pythan Temple, 3rd Floor rear, 1012 9th St. N.W.; Sun. 8 P. M.; A. Hafferman, 1319 Maryland, N. E.; C. Hickerron; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch., 1900 "F" St., N.W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Church of Two Worlds, 2600 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y. 7529 Alaska Ave., N. W., Wash. (12); Minister, H. Gordon Burroughs; Phone EMerson 0010.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W.; Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Lola Miller. Pearl Perc; Z. A. Wright, 450 New Jersey Ave., S. E.; Phone: Trinidad 8993.

FLORIDA

Daytona Beach—The Hays Memorial Spiritual Science Church, 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

Fort Lauderdale—Beckoning Light Sp'list Ch., Woman's Club, Stranhan Park, Sun. 8 P. M.; Jewell Williams, 200 N. E. 4th St.

Jacksonville, Florida

Spiritual Science Ch., 925 Liberty St., Sun., Mon. & Thurs. 8 P. M.; Rosa Lee Smith; Phone 3-1465-R.

Psychic Study Club, 1136 Hubbard St.; Home Circle Wed. Eve., Etta L. Gardner; Phone: 5-7208-W.

Miami, Florida

Elizabeth Memorial Sp'list Ch., 729 North East Seventy-first St., Friday, 7:30 P. M.; Rev. Marie Wilson.

Temple of Revelation, 610 Beacon Manor Blvd. Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N. W. 6th St. (Phone: 9-9687).

Temple of Continuity, 1585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Sp'list Ch., 1621 Southwest Sixth St.; Sun. & Wed., 8 P. M.; Bertie Lily Candler and Madge Hart.

Spiritual Ch. of Christ, Odd Fellows' Temple; N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen, Pastor, 1220 N. W. 6th St. Psychic Science Sp'list Ch., Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth, (Charter: Nat'l Sp'list Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Little Shenandoah Sp'list Ch., 644 S. W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Eral McNa; Pearl Hinkson.

FLORIDA

St. Petersburg—Ch. of Spiritual Philosophy, 1715 Tangerine Ave.; Sun. & Thurs. 7:45 P. M.; Clara Knost Larrick; Phone 17765.

Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Nellie Cherry, Pastor; C. R. King, Sec'y. (33-4565).

Shrine of The Master Sp'list Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M. at 1010 E. New Orleans Ave.; Dorothy Graff Flexer, Pastor (32-7492).

IDAHO

Emmett—Kosmology Ch. and Health Center, James R. Johnson.

ILLINOIS

Aurora—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark St.; Emma Ness.

Chicago, Illinois

Englewood Psychic Science Ch. & White Sanctuary Healing Center, 6514 S. Ashland Ave.; Sun. 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tufts; Walbrook 4750.

Faith Sp'list Ch., 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Ch., 4309 W. Madison St., McEnery Hall; Emma Binz.

1st Sp'list Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Faith Spiritualist Church, 2614 North Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Revs. Fred & Emily Ludmann.

Belmont Sp'list Ch., 1219 Belmont Ave.; Sun. & Thurs. 2:30 P. M. & 8 P. M.; Sec'y., Esther A. Lundquist; Pres. Gertrude McAllister, Phone: Van Buren 1625.

(Chicago Continued Page 21)

(Chicago Continued)

Friendly Spiritual Ch., No. 2, 240 W. 63rd St.; Sheldon Northrup.

Spiritual Ch. of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P. M.; Rose MacKay, 8209 East End Ave.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

Third Sp'list Ch., 1715 West 64th St., Sun. 3 & 7:45 P. M.; John Skinner; Telephone: Hemlock 4-9181.

First Temple of Universal Law (Natural St.), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Sunflower Sp'list Ch., 2421 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany, 1416).

Ch. of Higher Spiritualism, 812 West 69th St.; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: Grovehill 9326.

Ch. of Living Thought, 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund; Sun. 7:30 P. M. regular service in Czech language; Charles Golan; Rud Prikop, 2455 South St., St. Louis Ave., Chicago (23) Illinois.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

Bethel Spiritual Ch., 2115 N. California Ave.; Sun. & Thurs., 7:45 P. M.; Candle Light Service, 2nd Thurs.; Elizabeth Palmer. (Phone CAPITOL 7-2110).

Cosmic Science Ch. Inc., 3165 North Clark St. Sun. 3 & 8 P. M.; Wed. 8 P. M.; Cosmic Divine Healing Service, Friday 8 P. M.; Rev. Rice B. Massey, Founder; Rev. Mary Haines, Sec'y; Phone: KEDzie 3-5732.

Mission of Love (No. 6) Spiritual Ch., 1838 N. Springfield Ave.; Sun. 8 P. M.; (Last Thursday 8 P. M.) F. Pieper; W. J. Rogers.

Liberal Psychic Science Ch., Midland Hotel, 172 W. Adams St.; Sat. 7:30 P. M.; Pastor, Anthony Camardo.

Cicero, Illinois

First Sp'list Ch., 5033 West 25th Place; Sunday, 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Ch., 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

Danville — 1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.) 10½ N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 9267).

Decatur—1st Sp'list Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

East St. Louis, Illinois

First Victory Sp'list Ch., 1120 St. Clair Ave., Elizabeth Schlenk, 905 Baugh Ave.; Phone: East 7040.

Spiritual Science Ch., 16th & Cleveland Ave.; Pastor, Laura Phillips; Sec'y, Collins Paxton, 4912 Caseyville.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Menard, 623 N. 86th; EXpress 3075; Sec'y, Edna Heck.

Joliet—First Society of Sp'list Ch., Jasper & Glenwood Place; Sun. 2:30 P. M.; Emeline B. Davis, Pres.

LeRoy—J. T. & E. J. Crumbaugh Sp'list Ch.; Chas. C. Cunningham.

Peoria—Spiritual Ch. of God Center, G.A.R. Hall; Rev. M. E. Price, 813 West Gift; Phone 2-4608.

Rockford—1st Sp'list Ch., 514 Park Ave., Clifton E. Crawford, Sec'y.

MISSOURI

Westmont—Unity Sp'list Ch., 13 W. Quincey St.; E. Backlund.

INDIANA

Anderson—Madison Ave. Sp'list Ch., 13th & Madison Ave.; Sun. & Thurs. 7:30 P. M.; Fanchion Harwood.

Chesterfield—Chesterfield Sp'list Camp, 1949 Season, June 25th to Aug. 22nd; For programs, write: Mable Riffle, Sec'y.

Elkhart—Clark's Memorial Sp'list Ch., 316 Division St.; Sec'y, Chloedell Wolfe.

Evansville—Union Spiritual Ch., Third Ave. and Michigan St.; Sun. & Wed. 8 P. M.; Rev. Jeannette Hoepfel, pastor.

Fort Wayne, Indiana

Sp'list Ch. of Divine Science (N.S.A.) 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2, 7, 7:45 P. M.; first & third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

Gary—1st Sp'list Ch. of Gary, 2430 & 2432 West 11th St., Edna Hires, Pres.; Sec'y, Reba Schallon, 230 Ellsworth St.

Hammond, Indiana

1st Progressive Sp'list Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Church, 5454 Holman Ave.; K. of P. Hall; Ruth Coyle.

Indianapolis, Indiana

Psychic Science Sp'list Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Sp'list Center Ch., 214 South Arsenal Ave.; C. C. Driskell.

Holy Quietness (S.M.A.) Sp'list Ch., 813 West New York St., Rev. Mamie Worland; J. A. Worland.

Truelight Sp'list Ch. (S.M.A.) 1426 Astor St.; Sun. 7:45 P. M.; Rev. Affie L. Reep, Pastor; Carl Reep, Pres.

Lafayette, Indiana

1st Sp'list Episcopal Ch., 535 South Thirtieth (30th) St., Rev. Irene Jennings, Minister.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

Marion—Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

Muncie—1st Spiritualist Ch., 102½ N. Walnut St.; Donald H. Lambert.

Richmond, Indiana

Independent Sp'list Association, 115½ North 14th St.; Carrie Owens, President, P. O. Box 95, Richmond.

Church of Truth (S.M.A.) Morton Center, N. 9 B; Lounge Room; Pres. Nellie Mervin, 417 N. W. "K" St.

South Bend—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

Terre Haute—Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

Davenport—Modern Spiritual Ch., 623 W. 4th St.; Daily 8 P. M.; I. Richard Griest.

Des Moines, Iowa

Spiritual Temple of The Good Shepherd, 918 Locust St., Minister, Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

Second Unity Spiritual Science Ch., 3031 S. E. Maury t.; Pres. Inez House; Sec'y, Richard Hansen; Minister, Rev. Leona A. Hansen.

KANSAS

Kansas City—1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing 7:30 P. M.; Tues. 2 & 7 P. M.; 828 Ann Ave.; Betty Palmer.

Wichita—1st Sp'list Ch., 121 South Main St., Neva Durham.

KENTUCKY

Paducah—Psychic Study Club (Kingdom Sp'list Ch.) R.F.D. No. 1, Buckner Lane; Sunday 8 P. M. and weekly class, sponsored by Mr. and Mrs. L. M. Faith; Sunday service & Wednesday evening class conducted at pastor's. Rev. Walter R. McNeil, residence, R.F.D. No. 6, Paducah, Kentucky.

LOUISIANA

New Orleans—Divine Fellowship of Sp'list, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MARYLAND**Baltimore, Maryland**

Temple of Wisdom (Sp'list Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Loudon Ave. (Phone: Liberty 4512).

Universal Science Sp'list Ch. (N.S.A.) 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M.; Grace H. Betz, 5217 Eastern Ave. (Phone OR 8088).

United Bible Spiritual Temple, 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS**Boston, Mass.**

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

Brockton—Occult Science Ch., 33 East Elm St.; (G.A.R. Hall); Rev. Charles E. Lyons, 217 Nilsson St., Brockton (41) Mass.

Cambridge—First Sp'list Ch., 631 Mass. Ave.; Marion F. Unham.

Fitchburg — 1st Spiritual Alliance Ch., 21 Union St. Hildred D. Smith.

Haverhill—Universal Ch. of The Master, Inc., U.S.W.V. Hall, Court St.; Sun. 7 P. M.; Pastor and President, Rev. George L. Short; Sec'y and Treasurer, Mamie B. Short; Healing services by appointment.

Lynn—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.). Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Sec'y Agnes Winstanley; Pres. Della Davis.

Quincy — First Spiritualist Church, No. 4 Maple Street; Bert DeYoung.

Salem—The 1st Sp'list Mission, of Salem; Bell Studio, Sewall St.; Gladys Worsencroft.

Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 137½ State St., Room 302; Alice Thurston; Joseph Hendeberg.

Worcester—1st Spiritual Ch., 35 Oread St.; Services Sun. 3 & 7 P. M.; Pres., Joseph W. Miller; Sec'y, Dorothy W. Bolin, 11 Jenkins St., Worcester (2), Mass.

MICHIGAN

Battle Creek—1st Sp'list Episcopal Ch. of Battle Creek; Carpenter's Hall, Sun. 7:30 P. M.; Glenn R. Brenner, Pres.

Cadillac—First Spiritualist Church, 122 E. Nelson St.; Pres. Guy Curtis.

Coldwater—Coldwater Sp'list Temple, 52½ W. Chicago St. Sun., 8 P. M.; Pearl Burns.

Detroit, Michigan

Center of Spiritual Hope, Leota Hall, 3946 Trumbull, Sun. 8 P. M.; Hazel Damrau.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brighmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Dr. Robert Jensen Memorial Ch., 2024 Linwood Ave.; Clara Barnett Smith.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

2nd Sp'list Episcopal Ch., Maccabee Bldg., Mezzanine, Sun. 8 P. M.; Blanche Quigley.

Trinity Sp'list Ch., 2501 Coplin Ave. at Vernor Hwy. E.; Sarah Anderson.

Christian Church of Progress (Spiritualist), Eastern Star Temple, 80 West Alexandrine Ave.; Jean Peattie, Sec'y.

Eaton Rapids—Sp'list Episcopal Ch., East Hamlin St.; John Bunker; Robert Chaney.

Flint—Sp'list Episcopal Ch., 733 South Saginaw St.; Noah Rice.

Grand Rapids, Michigan

First Church of Truth, 26 Shelby St., S.W.; Pres., G. H. Moler; Sec'y, Mrs. M. Fisk.

The Christian Sp'list Ch., 1107 Sheldon Ave., S. E.; Sun. 7:30 P. M.; Sec'y, Nina Oppe; Pastor, Margaret Ward.

Howell—Ch. of Christian Fellowship in Healing, 803 E. Grand River; Rev. Sylvia Ann Sears, R.F.D. No. 2, Fenton, Mich.

Jackson—Goodfellow Sp'list Ch., 1014 LeRoy at Ellery; James Tingley.

Kalamazoo, Michigan

Ch. of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room, 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

Lansing—Lansing Sp'list Episcopal Ch., Main Auditorium Y.M.C.A. Bldg., Townsend St.; John W. Bunker.

Muskegon, Michigan

Sp'list Ch. of Truth, 1143 Spring St.; Harry Rogers.

Spiritual Fellowship, 187 East Grand Ave.; Wm. R. Aldred, D.D.

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

Port Huron—The Divine Spiritual Ch., I.O.O. F. Hall, Lapeer Ave.; Pastor, Rebecca Provatt; Sec'y, Ethel Koch.

Roseville—Ch. of Harmony of Christian Corinthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

Saginaw—Ch. and Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA

Duluth—1st Sp'list Temple, 601 E. 5th St.; Bessie Magnuson; C. W. Olson; C. Hegge; Ann Smaley.

Minneapolis, Minnesota

2nd Sp'list Ch., 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; President & Pastor, Howard C. Lemire.

Ch. of Infinite Science, 610-620 East 15th St. Henry M. Paulson.

St. Paul—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed., 1 P. M.; H. M. Peterson.

MISSOURI**Kansas City, Missouri**

1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed., 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.

St. Louis, Missouri

Third Sp'list Ch., 3549 Arsenal St.; Anna Bothmann, 3653 Alberta St., St. Louis (16).

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 6878).

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.

Unity Spiritual Science Advanced Soul Church, 4408 North 19th St.; Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Progressive Sp'list Lyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave.; Robert C. Kroll, Conductor.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale: 7137.

Bright Star Ch. of Unity—Ch. of Prophecy & Divine Healing; 3660 Castleman; Sun. 8 P. M.; Wed. 2 P. M.; Class, Fri. 8 P. M.; Rev. Mollie Bauer, Minister; Phone: PProspect 3830.

NEVADA

Las Vegas, Nevada

First Spiritual Science Ch., 1st & 3rd Sun., 8 P. M.; Lecture Forum, guidance and help—Odd Fellows' Hall, 110 North Ninth St., Rev. Evan Shea. Phone: 4926M.

First Sp'list Ch. of Nevada, 203 North Ninth St., Grace Honey, Sec'y.

NEW HAMPSHIRE

Manchester—Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

Portsmouth—1st Spiritual Science Ch., 114 Maplewood Ave.; ESun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

NEW JERSEY

Atlantic City—Sunflower Temple of Psychic Research, 15 N. Maryland Ave.; Israel and Anna Shotz.

Camden, New Jersey

4th Sp'list Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Sp'list Ch. (N.S.A.), Leigon Room, Walt Whitman Hotel, B'way & Cooper St., Sun. 7:45 P. M.; Catherine Broome.

Clifton—Ch. of Spiritual Advice, 17 Yereance Ave.; Martha Helmann.

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave.; Connie Clark.

Jersey City—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

Long Branch—Trinity Ch. of Spiritual Science 111 Wash. St.; Mary Reva Wood.

Neptune City—Star Spiritual Ch., 134 Sylvania Ave. Loweta Fine.

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Free-stone-Hewitt.

West Broadway (2nd) Sp'list Ch., 176 Broadway; Elizabeth Spittler.

Ch. of Spiritual Faith, Inc., 541 E. 25th St.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979); Myrtle Morse.

Riverton—1st Sp'list Ch. of Universal Science, 412 Main St.; Services: Sun. 7:15 Healing; 7:30 Lecture & Message; Rev. Emma M. Munch; Phone: Riverton 9-0306.

Trenton, New Jersey

1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Adah Ross Crew (Phone 3-0234).

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeannette Warner F. Palmer Gibson.

Union City—Spiritual Ch. of Divine Guidance, 517 37th St.; Sophie E. Busch, 199 Cambridge Ave., Jersey City.

West Englewood—John's 1st Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Marie Louise Gallo.

NEW YORK STATE

Albany—1st Sp'list Ch., 264 Central Ave.; Sun. 7, Wed. 7:45 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

Binghamton, New York

1st Sp'list Ch. (I.G.A.S.), 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

Sunshine Auxiliary, 7 Mulberry St.; Mae Merritt.

First National Sp'list Ch., Arlington Hotel, Sec'y, Robert Howell; Minister, Ida Dayton.

Brooklyn, N. Y.

Christ Sp'list Ch., 987 Halsey St., near Broadway; Tues., Wed. & Thurs. 2 and 8 P. M.; James M. Hedenberg.

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevlin St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt.

The Ch. of Divine Guidance, Aux., 53-08 Myrtle Ave.; Tues. & Thurs. 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

W. D. Gressinger Memorial Sp'list Ch., 41 Piling St.; Sun., Tues. & Wed. 8 P. M.; Tues. & Fri. 2 P. M.; Katherine Gressinger.

St. John's Sp'list Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M. (B.M.T. subway 4th Ave. Local-177th St. Station) Lillian Johnson.

Buffalo, New York

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Brooking Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P. M.

John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Medium's day, 4th Sun.); Edith Sandy, 62 College St.

Light Sp'list Ch., Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettie Roehl.

1st Spiritual Science Ch., 557 Tonawanda St., (Riverside bus) Sun. 7:45 P. M.; Development & Independent voice circle Wed. 8 P. M.; Spiritual Healing follows all services; Rev. J. J. Carroll & Rev. Lenora Wolf; Visiting mediums welcome; Rev. Carroll out-of-town engagements solicited; Riverside 3769.

Pierce Memorial Sp'list Ch., 15 Harwood Pl.; Advanced Class, Mon. 8 P. M.; Beginner's Class, Wed. 2 P. M.; Services, Fri. 8 P. M.; Rev. Vivian Davis.

Cold Spring Sp'list Ch., Second Floor, 1445 Jefferson Ave.; Sun. 8 P. M.; Medium's Day, 3rd Sun.; Mildred Mason.

East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

Elmira, New York

Universalist Sp'list Ch., 225½ Franklin St.; Pauline Hamm.

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.

Freeville — Harmony Psychic Center, Groton Ave.; Sadie McIntyre.

Jamestown—Open Door Sp'list Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; (Medium's day, last Sun.); Carrie Yarter.

Long Island, New York

South Ozone Park—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

Jamaica—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

Richmond Hill South—Ch. of Spiritual Guidance (closed during July and August) 111-41 120th St., Wed. 1 P. M. Messages; Sun. 8 P. M.; Rev. Mollie Beck, classes; Phone: Virginia 3-5979.

Richmond Hill—Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M.; Hilda White.

West Hempstead—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

New York City

Aquarian Brotherhood of Christ, 244 West 75th St., Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M.; Rev. Olive Kruger.

Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sun., 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Little Cedar Sp'list Ch., 123 W. 9th St., Wed. 1 P. M.; Sun., Tues., Thurs., Fri. 7:30 P. M.; Beulah M. Brown.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Charles Owens.

W. T. Stead Memorial Center, 41 W. 88th St. Sun. 8 P. M. Classes Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.

St. John's Sp'list Ch. of Light, 357 W. 118th St.—Apt. 5; Sun., Wed. & Fri., 8:30 P. M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn, Studio 856, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Chapel of The Eternal Star, near 8th Ave., Apt. 3-A, 3rd Floor, 300 W. 54th St.; Sun., Wed. & Sat. 7 P. M.; Rose Erickson, Phone CO-5-6143.

Occult Science Society, Inc. Meetings held 2nd & 4th Fri. each month at Hotel Times Square, 43rd St. & 8th Ave., New York City.

United Sp'list Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M. (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Call, pastor. (Phone, PLaza 7-1799).

Ch. of Science & Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M. Anna C. Gaze.

Beacon Light Sp'list Ch., 169 W. 98th St., Apt. No. 8; Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Hermine Leger.

Helen Brand Memorial Ch., 530 West 136th St., Apt. No. 65; every other Sunday 2 P. M.; Rev. Hazel Herrejon; Phone AU-3-0932.

Niagara Falls — White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg.; 639 Main St.; Rosebud Vogel.

Rochester, New York

Ch. of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Sp'list Ch., 1101 E. Main St., Sunday 7:45 P. M.; Pastor & Sec'y, Estella A. Case, 91 Bloss St., Rochester (6), N. Y., Phone: Glenwood 7745-W.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

Schenectady—Progressive Sp'list Ch., 6 Myndee St., Sun. 7:45 P. M.; George Howard; Maud Van-Tassel; Lillian Weir.

Syracuse, New York

Spiritual Ch. of God, Hotel Syracuse, Parlor D, 10th Floor; Sun., 8:30 P. M.; Margaret Wesley.

1st Sp'list Ch., 535 Oakwood Ave.; Sun. 8 P. M.; Ida C. Robison.

Spiritual Science Ch., Onondaga Hotel; Sec'y Margie Moon, 708 S. Buck St.

Utica—Christian Sp'list Ch., 506 Seneca St., (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

Friendly Sp'list Ch., 31 South Howard St.; Hulda Stewart.

St. Paul's Sp'list Ch., 88½ East Mill St.; Revina Roshon.

Progressive Sp'list Ch., Red Room, Portage Hotel Della Saxton, 514 Brown St.

Ashtabula—1st Sp'list Temple, Main & West 43rd Sts.; President Ralph D. Cutlip; Sec'y Mrs. R. D. Cutlip, 129 Ross St.

Canton—1st Sp'list Ch., 6th & Market S.W.; Sun. 7:45 P. M.; Estyl V. Fuller, 912 2nd St.

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Tauschard.

Psychic Studio, 3407 Erie Ave., Aut. 315. Frances E. Shelley.

Cleveland, Ohio

Divine Sp'list Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Pastor, John M. Williams; Ass't Pastors, Katherine K. Koutnik and Jeannette S. Horrocks.

(Lakewood) Universal Ch. of Truth, N. W. co. Belle & Detroit; Entrance on Belle Ave. Bertis H. Cunningham, 7500 Euclid Ave. (ENDicott 1250).

Stephan Spiritual Church, Inc., "Independent Bible Spiritualist," 1931 Eas. 88th St., Rev. Elizabeth N. Stephan, Co-Founder and Pastor; Rev. Walter J. Deckelmeler, Ass't Pastor; Telephone: Garfield 6208.

Spiritual Science Ch., 1628 E. 55th St., Rev. Rene' Hunt.

Sunflower New Thought Sp'list Ass'n; 19206 Pawnee; President, F. W. Riehl; Rev. P. J. Hendricks, Pastor.

Columbus, Ohio

The Congregational Sp'list Ass'n, 187 S. Sixth St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Rev. A. A. Hamilton, Pres., 29 E. Blake Ave., Columbus (2).

Ohio Ave. Sunshine Sp'list Ch., 86 S. Ohio Ave., Sun. & Thurs. 7:30 P. M.; Ralph A. Whitney.

The 1st Sp'list Ch., 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.) Edgar J. Smertz, 768 Bryden Road. (Phone, Adams 87870).

1st Sp'list Temple Society, 24 W. Goodale St., Sun. 7:45 P. M.; Agnes Reese, Sec'y, R.F.D. No. 2, Ashville, Ohio; Ralph Reese, Pres. 714 E. 4th Ave., Columbus, Ohio.

Dayton—Central Sp'list Ch., Haynes & Hobart Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

East Liverpool—1st Sp'list Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

Freemont—1st Sp'list Episcopal Ch., D.A.V. Hall, Arch & State Sts.; Irene Hocombs; Sarah Biddulph, Toledo.

Greenville—Christian Sp'list Ch., 510 Front St.; Walter F. Heller.

Marion—Memorial Sp'list Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Rev. Melvin O. Smith.

Sandusky—Sp'list Temple, 156 Columbus Ave., G.A.R. Hall; Sun. 2:30 & 8 P. M.; Fri. 8 P. M. at 317 McDonough St.; Nora Hook, Pastor.

Steuenville, Ohio
1st Sp'list Ch., 520 South St.; Sun. 7:45 P. M.; Wed. 8 P. M.; Cora B. Yocum.

White Shrine Temple, 158 North 4th St., Pres., Bessie Von Dyne; Sec'y, Earle E. Hennis, 308 Lincoln Ave., Wings Jet., Ohio; Lecturer, Florence Jury.

Toledo, Ohio
Goodwill Sp'list Ch., 1515 Ottawa Drive; D. E. Crider.

1st Sp'list Episcopal Ch., 630 Western Ave. (at Field) Sun. 7:45 P. M.; Charles Holmes, Pres.; Fred L. Felix, Minister.

Christian Sp'list Ch., 1222 Erie St., Cecil Engle.

Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine—Commodore Perry Hotel; Hazel Laferty, Sec'y; Mrs. Z. H. Ballmer.

Warren—Christ Universal Sp'list Ch., 174 N. Park Ave.; P.H.C. Hall; Sun. & Tues. 7:45 P. M.; Mildred Johnson.

Youngstown, Ohio
Ingersoll Memorial Ch., 339 West Federal; Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Roda Hoyle, 137 North Fruit St.; Phone: 7-7006.

1st Sp'list Temple, 323 W. LeClode; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

OKLAHOMA

Oklahoma City, Oklahoma
Central Sp'list Ch., 1005 N. Harvey St., Sun. & Wed. 8 P. M.; Carrie Hamblen & Nina Cutlip, co-pastors.

Spiritual Science Ch. of America, 329 N. W. 13th St.; May Derr McQuestion.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sun. and Wed. 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 S. Harvey; Phone: 62-3488.

Tulsa, Oklahoma
Universal Science Ch., 1112 N. Boston; Sun. & Wed. 8 P. M.; Earl W. Myers, President.

Second Sp'list Ch., 919 S. Cheyenne St.; John H. Cuddy.

OREGON

Oregon City—1st Spiritual Religious Association of New Era (Canby); 1st & 3rd Sun. 2 P. M.; Pres., Rev. Freda Merchant; Sec'y, Margaret Christensen, 1103 Washington St.

Portland, Oregon
1st Sp'list Ch. (N.S.A.) Red Men's Hall, S.W. 9th & Hawthorne Blvd., Sun. 7 P. M. Healing—7:30 P. M. service; Pres. Wm. Vegillos; Sec'y, Evalyn B. Bennett, 2106 N. E. 17th Ave.

Spiritual & Psychic Research Temple, 5637 N. E. 14th Ave., Sun. 7:30 P. M.; Pastor, Luella M. LaValley; Sec'y Mae B. Ray, 3637 S. E. Kelly St.

Spiritual Science Healing Center, 1433 S. E. Taylor St.; Second and Fourth Sun., 2 P. M.; Development class, healing and message service, Wednesday, 8 P. M.; Healing at all services; Rev. Frieda Wagner-Merchant.

Salem—1st Sp'list Ch., 248 North Commercial St., Sun. 2:30 & 7:30 P. M.; During summer months evening services only; Pres., Sam J. Harms.

PENNSYLVANIA

Allentown—Psychic Group and Healing Center, 301 Priscilla St.; Harry E. Brittenburg.

Bethlehem—Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

Charleroi—Diaz Sp'list Temple, 933 McKeen Ave.; C. P. Diaz, 417 Wash. Ave.

McKeesport—1st Sp'list Ch., 809 Locust St.; Sun. 7:45 P. M.; Healing, Sun. 7:15 P. M.; Pres. Sara Ackard; Sec'y, Sara K. Openshaw, Box 216, Elrama.

Ephrata—Camp Silver Belle, 1949 Season, June 25th to September 5th; Ethel Post-Parish, Sec'y.

New Castle—Sp'list Ch. of Truth, McGoun Hall, 215½ E. Wash. St., Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

Philadelphia, Penna.
Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.

1st Association of Spiritualists, N.E. corner of Master & Carlyle Sts., (near Broad St.); Sun. 3:30 & 8 P. M.; Wed. 8 P. M.; Rev. Mamie B. Shultz, Pastor; Elizabeth H. Phillips, Sec'y. 3252 Longshore Ave., Phila. (24), Penna., Phone: STEvenson 4-0577.

Pittsburgh, Pennsylvania
Sp'list Ch. of Revelation, 114 Federal St. Northside; Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.

1st Ch. of Sp'lists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 51815 Rural. Phone: MO 2327.

Reading—1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1142 Franklin St.

Williamsport—The 1st Ch. of Spiritual Science, 2715 Grand St.; Ernest and Olive MacMillin (Phone 9502).

Wilkes Barre—2nd Sp'list Ch., 27 W. Market St.; Mrs. A. E. Ridler.

RHODE ISLAND

Providence, Rhode Island
Haven Sp'list Ch., Narragansett Hotel, Room 202; Healing Service; 12 A. M.; Sun. 2:30 & 7 P. M. Lecture & Messages; Rev. I. Frederick Haven, Pastor, 28 Haskins St., Providence, R. I.

W. T. Stead Sp'list Ch., 32 Haskins St., Sun. 2:30, 4:30 & 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.

TEXAS

Beaumont—Golden Rule Spiritual Ch., 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

El Paso—Open Door Spiritual Christian Ch., 2531 E. Yandell Blvd.; Sun. 10:45 A. M.; Sun. & Wed. 7:45 P. M.; Bula Hailey Kapp.

Fort Worth—1st Sp'list Ch. of Fort Worth, 311½ Main St.; Dr. Charles Sharp.

Houston—1st Sp'list Ch., 611 Calhoun St., Myrtle London Riggs.

San Antonio, Texas
1st Spiritual Christian Ch., 503 Trenton Ave.; V. R. Cummins.

Bethlehem Spiritual Christian Ch., 1004 South St. Marys; Wed. & Sun. 8 P. M.; Thurs. 2 P. M.; Rev. L. C. Yates.

Norfolk, Virginia

Memorial Sp'list Ch., 305-307 West Thirty-Seventh St., Charles Harrison Engel.

Light of Truth Ch. of Divine Healing, 20th & Omohundro Sts.; Sun. Evening; Rev. Fred A. Jordan.

WASHINGTON

Bellingham—1st Sp'list Ch., 2609 Kulshan St.; Fern Ballus; Della Carlson.

Seattle, Washington
Mary A. Tower Memorial Ch., 916 East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Sp'list Library, 526 Second & Pine Bldg.; Open Daily; Walda Sobbakke, Librarian.

Spokane—Nat'l Sp'list Ch., "Star of The East"; Julian A. Fox, 807 N. Ash St.

Tacoma—Nat'l Sp'list Ch., I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Minnie Richardson.

WEST VIRGINIA

Charleston—1st Sp'list Ch. of 1202 Elmwood Ave., Beulah Brison.

Huntington—Sp'list Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

Wheeling—Way Memorial Temple; B'way & Maryland (Island) Sun. 7:30 P. M.; Lyceum Sun. 10 A. M.; Services by guest workers.

WISCONSIN

Milwaukee, Wisconsin
1st Christ Unity Spiritual Science Ch., 2603 West Atkinson Ave.; Sun. 8 P. M. Wed. 2 & 8 P. M.; Walter & Ella Krahn.

Christian Spiritual Temple, 2222 N. 27th St.; Sun. 3 & 8 P. M.; Marie J. Hillman.

South Side Sp'list Ch., 1239 South 15th St. Rev. Betty Crews Brown, Minister.

1st Psychic Science Ch., 2671 North Ninth St., Sun. & Wed. 8 P. M.; Lyceum Sun. 10 A. M.; Joseph Sax; Pauline Benson, Sec'y.

Temple of Spiritual Vision, Modern Woodmen Club House, 734 N. 26th St.; Sun. 8 P. M.; Anita Kuchler, 1416 N. 14th St.

1st Sp'list Ch., 734 N. 26th St.; Sun. 10:30 A. M.; F. Lorenz Lamping.

Haven of Divinity Chapel, Inc., Medford Hotel, 605 N. 3rd St., Room 109; Sun. 8 P. M.; Rev. Irene H. Pike; Rev. Marcella J. Wollersheim, 2136 North 40th St.; (Phone HOpkins 2-9132).

CANADA

Brantford (Ontario)—Hope Memorial Spiritual Ch., 15 Chatham St. (Cor. Queen) "The Home of True Spiritualism"; Sun. 3 P. M. Healing & Messages; Sun. 7 P. M. Message & Service; Wed. 8 P. M.; H. Maynell, pastor; G. Laws, Co-pastor; Sec'y Leslie Livers, 25 Huffa Ave.; Phone 4518-J.

Calgary (Alberta)—1st Sp'list Ch., 1123 8th Ave. W., Alice E. Rushton.

Hamilton (Ontario)—Ch. of Spiritual Brotherhood, Winter Gardens, Ottawa St., North; J. Martin.

Toronto, Canada
Britten Memorial Ch. of Canada, 847 Dovercourt Road; Sun. 3 & 7:30 P. M.; Rev. Mae Potts.

Ch. of Spiritual Upliftment, 3003 Dundee St., W., Sun. 7 P. M.; Tues. Class, 8 P. M.; Bessie McGinley MacLennan.

Ch. of Spiritual Faith, 281 Jones Ave.; Sun. 2:30 & 7:30 P. M.; Jean Windle.

Victoria, B. C.—Open Door Sp'list Ch., 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs., 8 P. M.; W. J. Holder; F. W. Hutchinson.

Winnipeg, Canada
Inspirational Ch. of Truth, Greater World Center Parlor, I.O.O.F. Temple, Kennedy St.; R. W. Northmore.

Sp'list Ch. of Divine Truth, I.O.O.F. Bldg., Kennedy St.; Pres. J. D. Young; Sec'y, Jas. P. Skelton; R. W. Northmore, Pastor.

LONDON, ENGLAND

Marylebone Sp'list Asso., Ltd., Marylebone House, 42 Russell Square, London W.C.1., Monday to Friday, 10 A. M. to 7 P. M.; Saturday 10 A. M. to 5 P. M.; Ralph Rossiter, Sec'y; Telephone: MUseum 0162.

The Parish Sanctuary; Divine Healing and Teaching; Christchurch Road, East Sheen; London, S.W. 14; write for absent healing; Peggy Parish; Phone: Prospect 4939.

Institute of Life Science, 18 Manchester St., London, W.1., England; Reginald Roberts, S.Sc., N.D., D. Psy., President of Executive Council.

Psychic and Sp'list Information Bureau; Psychic News Book Shop; 140 High Holborn, W.C.1. Ask for B. Abdy Collins, or 'phone Holborn 2914.

The Gateway Centre, 39, Pembdidge Villas, Notting Hill Gate, W. 11; Lillian Brown-foot; Bay: 2574.

Psychic Observer Representative; Subscription agent; Yearly subscription—Twenty shillings; W. G. Adams, 26 Thurlby Road, Wembley, Middlesex, England. Phone: Wembley 5877.

The Lillian Bailey Home Circle, 32 Thurlby Road, Wembley, Middlesex, England; Lillian Bailey, Mental & Trance Medium.

What I Observe

(Continued from Page 19)

Mille Lac, 97 miles from the twin cities, St. Paul and Minneapolis, Minnesota. For information write, Secretary Laura Haller, 910 Bayard Ave., St. Paul (2), Minnesota.

George Gordon Battle, one of the founders of Psychists, Inc., New York City, passed away recently. Mr. Battle was senior partner in a law firm located at 30 Broad St. For years his interest in psychic research was manifest by his association with organizations sponsoring the truths of Spiritualism.

HAND READING

Send imprint of both hands for helpful character analysis. To obtain hand imprint spread water paint or liquid shoe cream on your palm evenly and press it on a plain sheet of paper. Add your age to the paper. Post the imprints with \$1.50 to: Bashir Mir, B.A. (Indian Palmist) 1, Glebe Place, S. W. 3, London, England. (P-263)

SITUATION WANTED — Lady Widow (55) Psychic Healer; A-1 References; Drive, "Live-in," anywhere; Cook; House-keeper; Assistant to Gentlemen in this work; Write: L.E.H., 1107 Beincia Ave., Vallejo, California; Phone: 8-8186. (P-258-259)

I OBSERVE

TO THE EDITOR:

I read with great interest Juliette Pressing's article "Let Me Tell You." Particularly interesting was her report of a proposed organization to be called The American Foundation for Psychic Research Inc.

I find myself wondering if this foundation is to actually engage in psychical research, which, by almost anyone's definition, means research carried on by individuals unpledged to any religious point of view and with a single-minded desire to ascertain the facts—without any foregone conclusion as to their nature and particularly their interpretation.

Or is it intended that this foundation is to serve as a center for Spiritualistic propaganda, which, as Mrs. Pressing states in her article, "is so seriously needed."

PROPAGANDA?

Her assertion that "Spiritualists have proved it long ago

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(communication with the deceased) and our aim will be to extend our knowledge so that the many able men and women who are anxious to help us all from the Spirit World can find expression" seems to indicate that propaganda rather than research is the object. If true, I think the choice of a title was unfortunate.

Psychical research has always been primarily concerned with alleged facts, with the purpose of determining their reality, and (if valid) their *modus operandi*. It has always been rightly associated with impartial investigation, scientific detachment, and critical analysis.

Those who become convinced of the reality of psi phenomena and also believe that the only sufficient explanation is spirit intervention on the part of the deceased soon leave psychical research societies and join Spiritualist churches.

Their action is admirable and reasonable. Sir Arthur Conan Doyle, referred to in your paper as the "White Knight of Spiritualism," is an outstanding example. Soon after his conversion to Spiritualism, he resigned from the Society for Psychical Research for the perfectly good reason that he believed he had found the truth concerning psychic phenomena in survival and communication and, with characteristic courage, pledged himself without reservation to spreading the gospel of Spiritualism.

A RELIGION

Spiritualism, as Doyle repeatedly pointed out, is a religion: a religion built upon the "alleged" facts of psychical research. It teaches a definite philosophy and endorses a certain way of life. Its pioneers were undoubtedly inspired and came at a time when the world was immersed in the fogs of materialism.

It came with a message of hope, of certainty in its phenomena of an after life. It was supported by a beautiful philosophy of liberal thought, an-

gel-communion and spiritual progression.

The limp and tattered banner of "psychic research" is indeed a strange device with which to rally the angels of the spirit world! Let those who are sincere announce themselves as Spiritualists and work for their cause under its rightful name.

Hardly an issue of your paper goes to print without some editorial effort to discredit and hold up for ridicule those referred to as "the psychical researchers" (under correction I suppose you mean the societies for psychical research). Why not face it? No American Spiritualist is openly contemptuous of psychical research. Might

it not be better to clearly indicate the purpose of this foundation by a more appropriate title? One that includes the term Spiritualist or Spiritualism rather than "psychic research?"

ALAN F. MacROBERT,
The Colony,
Larchmont, N. Y.

(SEE OPINION, PAGE 4)

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